

Mind



Matter.

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A HOME SCENE.

BY J. O. BARRETT.

As the scene here depicted is real and, and belongs in the life records we all should keep, the friends referred to will pardon me, I know, for here mentioning their names. The old folks are Mr. and Mrs. Joseph Swift, formerly of the Quaker faith, instructed lately in angel ministry, whose light makes that religion so sweet in their memories now.

Homeward again on the evening train,
With heads bowed down like the golden grain,
When riven by storms in the frosted air,
So softly e'en to the white of their hair;
Their faces illumed like the sunset skies
When clouds are dusted with silvery dyes.

As they passed me by in solitude,
I like old time guests in hallowed mood,
The murmur of my will broke through to the springs,
And I was awakened to heavenly things.

"Shall I ever attain so ripened years?"
I said to myself as I hid my tears,
Lost others might see that the iron had melted
By the touch of peace which my soul had felt;
"Shall I bask on the earth a radiant light
Like this which dazzles my rapturous sight?
Shall I know like them that the home above
Hath in store for me so well-earned love?"

I was asking for answers in silence so sweet,
Still watching their steps just across the street,
And my eyes beheld what the heart would know,
That the angels walk where the pure ones go,
That the beauty of life in this journey of ours
Is blossomed from soul in the useful hours,
That crystals as bright are carved in the mine,
Of homes where our lives with each other entwined.

As I pondered the lesson of truth I'd caught,
Coming and going in waves of thought,
Two daughters were there in anxious wait
For father and mother to enter the gate;
They swung it open with a welcome cheer,
And kissed their lips with a kiss so dear,
And tenderly studied their steps to the rhyme
Of love in the days of the olden time.

Oh, yes, I see it—what memory brings—
That the young stars bear the old on their wings,
That age is the grandeur for sowing the seeds
Early and late of benevolent deeds,
That Heaven's is the fruit of the good we do
To all in the world we're passing through.

Glen Head, Wis., July 20, 1880.

Report of Convention of Michigan Spiritualists.

To the Editor of Mind and Matter:

Thinking that many of your readers would be interested to hear of the progress of liberal thought in Southwestern Michigan, I send you a dim outline of one of the best spiritual gatherings ever held in that portion of the State. It was the annual convention of the Spiritualists and Liberalists of Van Buren and adjoining counties, held on Saturday and Sunday, August 7th and 8th, 1880, in the apple orchard grove of Robert Nesbitt. Some who came on Saturday brought their tents and other paraphernalia for camp life, and the faces of all gave evidence that they had met for a good social time as well as earnest work.

At 3 o'clock P. M. the convention was called to order by the President, L. S. Burdick, when Mrs. E. C. Woodruff, of South Haven, spoke one hour on "The moral order of the universe." Adjourned till half past six, when Dr. A. B. Spinney, of Detroit, spoke on "Intuition and science as educators from the primitive."

At an early hour on Sunday morning the people from the surrounding country began to gather at the gate, and it was not long before eight or nine hundred had assembled in the beautiful shade of an old farm orchard. Convention was called to order at half past nine, devoting one hour to conference, when Mrs. Woodruff occupied the morning session. Subject, "What are your basic ideas?—The dignity and supremacy of the human mind."

At two o'clock the convention elected officers as follows: For President, L. S. Burdick, of Texas; for Vice President, Mrs. Elvira Chidester, of Bangor; for Secretary, E. L. Warner, of Paw Paw; and for Treasurer, Mrs. Roxina A. Sheller, of South Haven. Dr. Spinney then spoke from the interrogatory: "Will you have Rationalism or Superstition?"

It would be futile to attempt to give a faint outline of the flights of oratory and showers of inspiration that came from the lips of the speakers at each session, and I can only say to those who are conversant with them, that the associations present conspired with the mystic forces waited thither by celestial oxygen, to place them in the most receptive condition as instruments to be acted upon by the subtle elements in the realm of the invisible.

A choir was selected from the audience that rendered fine vocal music, and an amateur brass band did themselves much credit in rendering instrumental music, which was appreciated by all present.

And when I come to speak of the hospitality of Mr. Nesbitt and his amiable wife and their three daughters, my pen falters and the definition of a Webster fades into oblivion; for one must be a recipient thereof to fully comprehend the significance of the term, and I can only say that they opened their spacious house and barns and the contents of them to over one hundred guests who lodged on the premises on Saturday night and took breakfast at their table on Sunday morning. My pen can pay Mr. Nesbitt no better tribute than to say that he is a man of strong convictions, and will dare all that he has for the right, taking his life in his hands, and risking everything for his family and friends.

He was one of the pioneers of Van Buren county, purchasing a large tract of densely wooded forest, several hundred acres of which, he has made to "bud and blossom as the rose," still owning quite a tract of the primeval forest in its primitive condition, heavily wooded with valuable

timber. A national flag was floating from a pole about thirty feet high, which was suggestive of the mental liberty for which we are so earnestly contending. The name of the association is informal and it has had an existence since 1863, passing through the alternate lights and shades incident to the progress of free thought during that period, and it has been maintained only by the persistent efforts of a few determined workers, some of whom have removed from the country, while many have passed to the other life, whose memory still lives and "their works do follow them." The first organization of the "Van Buren County Circle," so-called, was by the personal effort of S. F. Breed, now in California, at the time when Col. D. M. Fox was organizing the state and each county had an organization, auxiliary to the State Association.

Owing to the lack of a financial basis, and the fact that a few became overworked, the county societies became disorganized and the best workers from adjoining counties sought a union with us, until now we have the strongest band of harmonious workers in the State.

The contributions for the support of this society have been voluntary and the struggle has been intense to keep the vital spark from entirely dying out, but we advertised well and took an admission of ten cents at the gate on Sunday, and find the society has a balance on hand of \$69.44, thus placing us above the terror of financial failure for the present.

The convention adjourned about four o'clock, and every one went away happy, their countenances denoting that no one was any more afraid of an angry God or ugly devil than when they came there.

E. L. WARNER, Secretary.

Paw Paw, Mich., Aug. 13th 1880.

Grove Meeting.

Editor Mind and Matter:

Our beautiful village formerly known as Brickburg, N. J., but now as Lakewood, has been favored with a successfully conducted grove meeting of Spiritualists. Last month we tried to get one of our churches unoccupied for Mrs. Nellie Brigham to speak in, and were refused. Spiritualists must not be encouraged, but it did not defile this sanctified place to be let twice for theatrical purposes.

Bro. F. B. Sinclair, while in attendance at the Greedmoor campmeeting, made a partial arrangement with Mrs. Nettie Pease Fox, whom he heard there for the first time, to visit us and hold a two days' meeting if a grove could be procured on the banks of our beautiful lake. He was not certain but that the prejudice was such that we should be refused even a very small part of nature's great temple in which to publish to the people the gospel of the angels. With the warm and earnest co-operation of Bros. Severance, Marston, Cady, and others, the grove was procured, and nicely prepared with an ample platform for speaking, seats for the people, and a stand for refreshments, for which the good gutlers had amply provided.

Saturday came and at 3 o'clock a good-sized congregation had assembled and were eloquently addressed for nearly an hour and a half in answer to the question, "What is Spiritualism?" The subject being a broad one, enabled the speaker to present to a people, who knew nothing of it, only from the reports of its enemies, the facts of Modern Spiritualism and its demands upon them for investigation. The afternoon lecture was followed by an interesting conference.

Sunday morning brought a largely increased congregation from the surrounding country. Meeting opened by singing by the choir and an invocation by Mrs. Wilson, of Toms River, followed by a lecture by Col. D. M. Fox, taking the words of Galileo, "The World Moves" as the theme for his speech, which was eloquent and most earnestly and effectually given. A few no doubt objected to its extreme radical utterances, vividly portraying the intolerance and persecution of the Christian church from the days of Constantine to the present time, and showing as he did that the Christian church based upon the dogma, "Believe or be damned," could be nothing but a persecuting church. Hence the folly of attempting to harmonize or blend Spiritualism and Christianity. "Talk," said he, "about primitive Christianity, why the further you go back the worse it is, the more ignorant the people, the meaner the church. The principles enunciated by Jesus, and the great Apostle Paul are based in intolerance, and the only reason Christianity is better to-day than in the dark ages, and more tolerant in this country than in the countries of the world where the church has full sway, is because the people are more enlightened, have in some measure thrown off the shackles of the priesthood and the domineering spirit of the church is compelled to yield."

The afternoon brought an immense audience for it had been previously announced that Mrs. Fox would call for her subjects. Several were handed up and the great congregation listened most attentively to the leading topic given, "Spiritualism vs. Materialism," the arguments of the Materialist being fairly given, and in contrast the facts of Spiritualism.

On the whole the meeting was a success beyond the expectation of the friends who worked so earnestly to sustain it. They are few in number, but full of zeal and this meeting has tended to renew their strength. We hope for another meeting like it before many weeks. Yours,

LAKWOOD.

Letter From the Antipodes.

YOKOHAMA, Japan, July 9th, 1880.

J. M. ROBERTS, Esq.

I wrote you for MIND AND MATTER before I left San Francisco, and received the first papers yesterday. I received only five copies, but I presume it is not your fault. I take the opportunity to write you and send you some papers that I obtained from some old Buddhist temples. They are sold to devotees to keep off all diseases. They are from two temples. I presume the effect will not be destroyed, for the money was paid for them to the priest of Buddha. I visited one temple in Tokio where there were thousands of pigeons flying around among the images, roosting and raising their young in the gaping mouths of great dragons and horrid looking serpents.

There was one wooden image which, I think, had the power of "Blackfoot's" magnetized paper; for before it there was kneeling a sickly looking devotee rubbing his hands over the image, then over his face, shoulders and arms, and then again over the image, as though he expected it to impart health and vigor to him. The image was nearly worn out—its eyes were gone, and the face was greatly worn. Undoubtedly they believed in its healing qualities.

At another temple they showed me a stone that, if the foot was put upon it, it would remove all soreness from travelling to those shrines and temples. In this temple they had a large image of the ancient Buddha. I was not permitted to enter this temple, but was permitted to look through grates at the sacred images.

These temples are not extravagant, but their quaint forms give them a fascinating appearance in a picture. All I have seen are constructed of wood. They have here a large bell, as much as ten feet high and seven feet in diameter. It is rung by a heavy beam suspended horizontally and swung like a battering-ram. This bell, too, has healing qualities, for if the foot is rubbed upon it, it will take out all soreness. I should think this was believed, from the quantity of old sandals that were piled up, rotting on either side of it. Of course the pilgrim would buy new sandals from the priests or monks. There was a stone, too, that they called the women's stone, to put their feet upon to heal the soreness of pilgrimage. This stone could not be seen or kept in the United States without a special act of Congress or the total repeal of the Comstock laws.

At another temple they showed me relics, for which they expect a fee. They have a great many shrines or altars, with large stone basins containing holy water, and towels to wipe the fingers after dipping them in the holy liquid; and at all, they have boxes with grates over them to throw in an offering of money.

As nothing is wasted here that will fertilize a rice field, it is a wonder that some irreverent "Jap" does not steal those old sandals to fertilize his rice field. I send you a picture of one of those images; and I would call your attention to the fact that this image is exactly like the one pictured in Frank Vincent's "Land of the White Elephant," and I would call your attention to the article in Madam Blavatzky's "Isis Unveiled," as to who built Nag-kon-wat (Vol. I, p. 563). You will perceive that this is the ancient Buddha, and is thousands of years older than the Jews. In fact it is not known how old it is. And yet the traditions and images have been handed down with all their debt plans to get money from their devotees, which the Catholic Church has faithfully copied without giving credit to their Buddhist predecessors.

I see in one of the numbers of MIND AND MATTER that you refer to Gautama Buddha as the propagator of all Buddhism; but if you will carefully read "Isis Unveiled," you will see he is the fifth incarnation, and also, that the teachings of the spirits are the same as Buddhism. "Buddhists believe that every act or thought has its consequences which will appear sooner or later in the present or in the future state. Evil acts produce evil consequences. Good acts good consequences; prosperity in this world or birth in heaven." (Isis Unveiled Vol. II, page 541; also, 317 and 357.)

Now if that is not the same as is taught by the spirits, I cannot judge; and, yet, this was taught thousands of years ago. But the position that the learned authoress takes towards the modern phenomena is hardly reconcilable with all the facts of the phenomena. This is what is the trouble. It is hardly possible to tell the personating spirit from a genuine one, as you have demonstrated in your experiences. And again, it is hardly consistent with the teachings of many of the spirits, that such materializations as Queen Mercedes, and the wedding of Col. Eaton's daughter to young Pierce should occur. These scenes look as though the aristocracy in Spirit were as fond of show and jewels and diamonds as when here. And surely the love of show among Spiritualists is as great as among those of like means in other classes.

I would instance the mediums who succeed in making money. They soon lose their primitive simplicity of plainness and seek to display their wealth. It seems they gradually fall under the influence of spirits that bring distrust upon the phenomena. Whenever you open the door to the existence of spirits, logic and reason must admit of the elemental and elementary spirits of the authoress of "Isis Unveiled." Those that the trained will of the Yoga can command to do his bidding to work seeming miracles, for I must take the position of the authoress, that there are

no miracles, but that all is done by natural laws.

But this does not prevent good and genuine spirits from communicating; but how to distinguish is the difficulty. As an adept the authoress cited repudiates mediums, and yet there is a great deal of good in the teaching of their controls. Therefore, I think the Theosophists are investigating in the right direction.

If there is any information in this that you value as matter for your paper, use it.

Yours, W. R. FRANK.

[We will as we can find opportunity give our views fully on the subject of Theosophy as it relates to the subject of Spiritualism. We will state our reasons why the theory regarding elemental and elementary spirits is wholly untenable.—Ed.]

The Fourth Annual Congress of the National Liberal League.

TO THE AUXILIARIES AND MEMBERS OF THE NATIONAL LIBERAL LEAGUE, GREETING:

The fourth annual Congress of the National Liberal League will be held at a hall to be hereafter designated in the city of Chicago, Ill., on the 17th, 18th, and 19th of September next. All charter and life members of the National Liberal League, the President and Secretary of each local auxiliary and three delegates from the same are entitled to seats and votes in the Congress, and all annual members of the National League are entitled to seats, but not to votes. As a President of the United States is to be elected this year, it is important that every one of the now two hundred auxiliaries shall be represented, and that a republic, every citizen of which professes that the State should be independent of the Church, and the Church of the State, shall no longer stultify itself by subsidizing ecclesiastical corporations in exempting their property from taxation, supporting religious instruction in schools, robbing the people of their time by Sunday laws, paying salaries for religious services, and exacting religious oaths as security for truth and fidelity to civil obligations. If the National League has any voice, now is the time to have it heard. The Constitution under which we live consecrates the rights of speech and opinion and has no punishing power except for accurately-defined and proven crime; and the depositories of this punishing power, National and State, have their well defined provinces and limits as servants of the people and protectors against all personal violence and fanatical persecution. The great question of the day is whether these bulwarks of individual liberty shall be swept away by the greed of power trucking to bigotry and superstition, or the voice and votes of a free and enlightened people shall teach political partisans that the whole is always greater than any part in the administration of our republic.

ELIZUR WRIGHT, Pres.

Boston, Mass., August 9, 1880.

Still Another Recognition of Rev. Henry C. Leonard's Communication.

ANNISQUAM, August 9th, 1880.

DEAR SIR:—In MIND AND MATTER of July 24th, I saw a communication said to be from one of our Annisquam men, the Rev. Henry C. Leonard. I will say in reply to your request that Henry C. Leonard was pastor of the Annisquam Universal Society when he past on to the other life, he was chaplain of our Reform Club for four years and died chaplain of the same. Inclosed please find one dollar for which send four papers of July 24th, remainder to commence with August 7, 1880.

GEORGE W. DONN,

President of Annisquam Temperance Reform Club

Special Notice from "Bliss' Chief's" Band.

ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. His big chief, Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.



CHILDREN'S COLUMN.

LITTLE THINGS.

BY MRS. F. S. LOVEJOY.

One day a little acorn dropped
Down from its native tree,
And helpless lay upon the earth,
A tiny thing to see.

And looking up in sad surprise
To where it once did grow,
It said, "Thou over now with me!
What can an acorn do?"

But Mother Earth, to comfort it,
Spoke softly, as it lay,
And turning o'er, it fell asleep,
Its sorrow soothed away.

Then gently o'er its little bed
She spread a quilt of mould,
And there it slept through autumn rains
And snows of winter cold.

But when the sun with cheering rays
Told of the warm, bright spring,
And Nature said to Mother Earth:
"Come; now your treasures bring!"

The acorn heard the flowers talk,
And ope'd its eyes to see,
And stretching out, it cracked its shell,
And grew into a tree.

There, sheltered in the forest shade,
In stately pride to stand,
A noble oak—as grand a tree
As grows in all the land!

Oh, children! heed those little things,
Whatever they may be;
Remember—little boys make men!
An acorn makes a tree.

Doing Nothing.

Miss Robina! Miss Robina! where are you? It is time to get ready for school.

But no Miss Robina answered the shrill call of the maid, who wandered from room to room in the large country house looking for the one young lady who lived in it.

Bryn-y-Mary was the name of the place, and here lived little Robina Jones with her father and five brothers, all older than herself, her mother had died seven years ago.

Robina was eight years old, just big enough to be no one's charge in particular, since her own nurse married and went away six months before our story begins. To be sure, the shrill-tongued Lisbeth dressed and undressed her, but in the daytime Robina was chiefly in the society of her brothers, the coachman, the gardener, and the errand boy. Her father was away nearly all day, looking after some large mines which he owned at some miles' distance, so Robina did pretty much as pleased herself, and at this moment it did not please her to hear or answer Lisbeth, who presently burst into the breakfast room, tired and rather cross, to see the little lady calmly hanging out of the window dangling her hat by its string.

"Now, Miss Robina, will you get ready for school?" she exclaimed; "I'm weary of calling you, and Griffith is waiting below for you."

"I don't want to go, Lisbeth," said Robina, stoutly; "couldn't I stay at home this once?"

Lisbeth was firm. "No, Miss Robina, your father's away, and I shan't give no leave of that sort. Miss Sanders complains enough as it is of your missing your lessons. Whatever makes you want to stop at home this fine morning?"

"That's just it," said Robina; "it's such a fine morning that I want to do nothing all day."

"Well," said Lisbeth, "you are the oddest mixture of mischief and laziness I know! Fie, for shame, Miss Robina! do nothing, indeed! And what will you grow up, then?—just a dunce, and not a clever lady like your mother was!"

Robina's face fell at this; she could not remember her mother, but she liked her picture in the drawing-room, and did wish to grow up just such another gentle, wise-looking woman, if she could. But then school was tiresome, and Miss Sanders, the retired governess, who lived in her own tiny cottage on the Abermadoc road, and taught her and two or three other little girls of the neighborhood, was so strict, and doing nothing in the soft summer air seemed so much more pleasant, that she felt a naughty fit creeping over her which made her say to Lisbeth rather sulkily,—

"I can't be like my mother, so don't tease; and I would like to do nothing all to-day."

Poor, foolish Robina! There must have been a malicious fairy (if there is one still left in the world) hiding among the vine-leaves that clustered round the window, who heard and treasured up this silly wish.

"She shall have her way," said the wicked fairy, nodding her head so that the vine-leaves shook.

No one heard the fairy speak, only Lisbeth said, "Well, Miss Robina, you must go and get Miss Sanders' leave to be idle, for I shan't give it you. And now do be off, for Griffith must go on to the town for medicine for Peter."

Peter was a favourite carriage-horse; this interested Robina, and for his sake she tied on her hat, scrambled her neglected books together, and set off on a nearly two-mile walk to Madoc View.

"I don't know my catechism, nor seven times in my tables, and I've lost my copy-book," said she to Griffith, the coachman, as she gave him her bag to carry.

Griff only grunted; he was either very wise or very stupid; some people said one thing, some the other.

Down the hill-side, over the rustic bridge, and so on to the Abermadoc road, trudged Robina and her companion; Griff very silent, Robina now and then talking to herself aloud.

"I wish Edgar was at home," she said; "he always took me to school, and that was pleasant; now he is at Oxford, and Jim and Hector at Winchester, and Grant at sea, and Evan always studying with Mr. Jamieson in the town. I might as well be Lily Evans, who is an only child, for I haven't a soul to speak to. Griff, are you asleep? Is Peter very ill?"

"Can't tell till doctor sees him," said Griff. And then there was silence for a while.

"Griff must be an old stupid!" thought Miss Robina; "but I'll wake him a bit. I know how. I'll run into Prigley's Cave, and pounce out on him as he goes by."

Prigley's Cave was an excavation by the roadside, said to have once been the storehouse of a noted smuggler, who brought his booty at night up the Madoc river and hid it there. Of course that was long before the high road was made; but the cave still kept its name, and many a time had Robina and Hector, her next brother, explored the mysteries of that delightful spot. Now she only meant to hide behind the shrubs at the entrance, and rush out on Griff as he passed; so with this view she ran on ahead, and turned in at the cave mouth.

Griff knew his young lady's tricks pretty well, and was in nowise dismayed at loosing sight of her. As he passed the cave he peered in a minute; but Robina had changed her mind about pouncing, and was hidden high up among the roots of an old tree, which she and Hector had named Prigley's Bedroom.

"By-and-by," when he thinks he has lost me, I'll rush after him," said the young lady.

Truly Lisbeth was right when she said that Miss Robina was a mixture of mischief and laziness. Griff trudged on and on, and still could not find his young mistress, he had no idea that he had left her behind.

"She'll be at the Madoc View, for she's as fast as a colt," he said to himself.

But no, Miss Sanders had seen nothing of her, hopeful pupil.

"She'll be gone to ask Richard Davies about Peter," then said Griff, and turned his face to Madoc town.

But still no! Richard Davies had not seen the Bryn-y-Mary's young lady that day, so Griff got Peter's medicine, and the two or three other commissions of Lisbeth and the cook, and turned his face homewards a little puzzled.

At the turnpike they had seen no Miss Robina. Doctor Howell in his gig had not passed her. It was very odd!

"Better look in again at Prigley's Cave," said Griff. "Not there!" he said this time; and well he might think so, for just within the entrance, and filling it up, was the red and black body of Widow Thomas's cow, taking refuge there from the heat and glare.

"Miss Robina's dreadful 'fraid of cows!'" said Griff to himself. And so she was, ever since the day when a silly nurse-girl told her that cows always tossed naughty children. Poor Robina in those days was so often naughty, that cow was a terror to her, and though older and wiser now she could not get over this alarm.

If only Griff could have seen the poor child when he peeped into the cave this second time, still clinging to her refuge in the tree, her face quite white, and her eyes staring at the dreadful creature who lay in the sand at her feet. But Griff never saw, and Robina dared make no sound, lest the red and black monster on the ground should lift her head up to toss her. A silly little girl! but who is wise at eight years old? A very short time after Griff had first looked into the cave, and just as Robina was thinking of jumping down and running after him, the widow's cow quickly stumped in, breathed heavily once or twice, and to the poor child's horror, laid herself down for a good sleep. Robina durst not try to pass her, so there was nothing for it but to wait in her tree till Mrs. Cow walked out.

The weather was hot, and the cow content, so poor Robina sat on her perch for a weary while, at first very much terrified, then very dull. She durst not move. She often heard people going by on the high road, but no one looked in at the cave; and if they had, as we have seen, she dared not have spoken to them. She was a good deal cramped too in Prigley's Bedroom, and thought of writing word to Hector that it would not do at all to sleep in; by-and-by, as the morning wore on, she wanted to cry, but had to choke her sobs away lest she should awake her terrible neighbor. Oh, dear, dear! if only she was safe in Miss Sanders' little parlour with her hands behind her saying her lessons! But that refuge was far away, and perhaps she should be left here till she died of hunger.

And then Robina thought of her mother who died, and how she had been told that every one had grieved so for her.

"They won't be sorry for me," said Robina; "at least only father and the boys, perhaps; Miss Sanders will be glad, I worry her so, and Lisbeth will have no frocks to mend. Oh, dear, I wish I had been a better girl! If I ever do come to life again I will try."

Poor Robina had almost given herself up as dead and forgotten already.

The malicious fairy was at work granting her wish of doing nothing for a whole day you see, and very miserably it made the poor little girl.

"It must be to-morrow," she thought, "and yet there has been no night. It's late to-morrow—I'll try if I know all the kings; Miss Sanders would be pleased."

Poor Robina! She went from William the Conqueror to Victoria, as she sat in Prigley's Bedroom, and then, as it passed the time, she said her tables through, and the counties of England and Wales, and her duty to her neighbor and—, but no! She stopped at the very beginning of,

"I knew a little cottage girl."

For she heard a voice, Evan's voice, saying cheerily,—

"I tell you she must be here. Who, old girl, out of the way; here Robbie, little one, where are you?"

As if by magic the widow's cow had disappeared, and Robina, trembling, and sobbing, fell into her brother's arms.

"Such a fright as you have given us, little one!" was all he said, and then he carried her home, Robbie trying to sob out her story on the way. At Bryn-y-Mary, out rushed Lisbeth and Griff, cook and the errand-boy, with a dozen of farm laborers, all petting and consoling the little mistress.

"My darling!" said Lisbeth, and cried too.

"I'll never be naughty again," said poor Robina; "it was all my wanting to do nothing; but indeed I did mean to go after Griff."

"Griff, you are a stupid fellow," said Lisbeth severely, not to find the poor darling; and as for that cow—

But what Lisbeth meant to do to the poor cow never appeared, for she suddenly discovered that it was four o'clock and Miss Robina hadn't fasted anything since breakfast. And then every one ran for her favorite dish; cook brought new potatoes all hot, Lisbeth cakes, Griff strawberries and Evan barley-sugar, which he had bought in the town for her.

"How good you are!" said Robina to Lisbeth. "I'll try to be good to you, too."

So much kindness touched the wilful little maiden's heart.

When father came home, he heard the tale and laughed.

"You won't want to do nothing for a good while, will you, Robbie?" he asked. Seven hours idle in Prigley's Bedroom will content you?"

"Oh, please don't, sir, poor little dear!" said shrill-voiced Lisbeth.

H. A. F.

Deceiving Spirits.

From *Le Messager*, Liege, Translated by the Editor.

There are a great variety of them. Deception can be practiced in a variety of ways and result in very different effects, from the simple and imperceptible accidents of life to ills of inconceivable gravity. Too much importance must not be given to that word, because, to speak truly, the greatest terrestrial ills are only relative, and are always, as the spirits know, an efficacious and natural remedy applied to correct faults of the past. It is not then the incarnated inhabitants of earth, some times the plaything of deceiving spirits, who are really to be pitied; but rather those deceiving them who exercise their malign ingenuity over them.

Those persons to whom the latter, address themselves, formerly deceiving spirits, have a pressing need to submit now to that which formerly they subjected others to. It is the only remedy which can bring about a cure. It is also necessary to guard well against these things and not see a danger there, where safety lies. It is not those persons that deceiving spirits use that it is necessary to pity, but the deceiving spirits who prepare for themselves a future, the burden of which will be equal to those which they impose on others. Deceiving spirits can deceive only those who have been, or who are yet deceivers.

The truth thus explained, and in a manner clearly seen, the horizon is illuminated and the sun of justice shines over all. In this light the greatest evils, the most formidable afflictions in the estimation of mankind, become passing accidents, always followed by beneficent consequences. Human life appears in a true light, and even if deceiving spirits yet play a preponderating role among the masses, it is because a great number of incarnated spirits design to deceive their fellowmen. Deception exercised towards others has for its result the certain reaction or the authors of that deception. If men of grave and serious appearance are seen to be used by deceiving spirits, it is only because they are grave only in appearance—the mask with which they cover their faces, but interiorly they rest on falsehood and knavery.

When men disdain not to appeal to falsehood, to support themselves by that which is not true, in a purpose which may appear to be excellent, they open the way for the spirit deceivers who by virtue of those actions are enabled to dominate those who make use of such falsehoods. Sometimes they do not confine themselves to controlling an individual, but their peridious power is exercised over a whole class, or rank, of such untruthful persons, in proportion as that cast or rank of persons is destined to perish. It is this which occurs generally at all epochs in the lives of nations, and more especially when the hour of great transformation arrives.

The ancients said that Jupiter deprived those of reason whom he decided to destroy. It was then, as to-day, deceiving spirits, who always inspire those who sustain old institutions ready to disappear. Then the pretensions of these men is affirmed with greater energy than ever—it is then that words resound more laughingly—that commands are sent forth with less disguise and with greater absoluteness. They enter openly into a struggle against reason and the most simple good sense, and they flatter themselves with the expectation of an early and brilliant victory. They fill pages with beautiful writing—they make appeals which would be very fine in style, if in each line there was not seen an unsound sentiment. The thoughts with which they are filled deceive no sensible person, either as to their purpose or their bearing. The spirits, more particularly, see in them the work of the deceiving spirits.

To this end the latter present themselves with pomp, a pomp quite theatrical, to the minds of those they wish to make their dupes. They stop at nothing. Inspired writings, inspired harangues, inspired fantasies, all are employed to attain the proposed end; to push to the last degree of blindness those men who would wish to revive a past state of things, long dead, in the midst of modern progress. They incite them to attack blindly instead of counselling prudent reserve, which alone could procure a prolongation of the apparent existence of those institutions. They carry them from one delusion to another until the fatal moment when the veil that they have over their eyes is suddenly torn away and the truth appears to them in all its splendid beauty.

It should be as beautiful for them as for those who first perceived and appreciated that truth—it should be beautiful and worthy of all their respect. That which they would wish to burn to-day, they will at a later period make the object of their truest adoration. Truth attracts just minds, and all ought to become justly minded at some time. She calls for the sincerity of conviction, and is satisfied with neither conventionalities nor words void of sense. She bears with her the light, by which all unprejudiced persons can see and understand, and the day will finally come when she will become mistress of all hearts.

Falsehood, however laudable may be the motive which prompts it, bears in itself the real death of the ideas which it aims to establish; while truth always bears within itself that life which knows no ending. As societies advance they find their route beset with ascents and descents, and their constituents divide into classes, those ascending and those descending. Those who have climbed the rugged steep, and who are well satisfied with the fatigues endured and the labor accomplished, see a vast and splendid horizon open before them, denoting a future resplendent with progress and liberty. Those who are yet at the bases of those steep ascents see only the low plane on which they are placed, where they tramp in the sticky mire which holds their feet to the earth and enchains them, so to speak, to a fatal immovability.

Enamoured with these bonds that enslave them, they desire to see nothing beyond the walls of the moral dungeon which incloses them; they do not wish to understand that progress which elevates the soul and shows it the creative Divinity under a more rational and better light than they had before conceived; at least in a more fraternal light which is equivalent to all else. The deceiving spirits who speak of fraternity, never make their acts and words agree; deceivers in that as

in all other respects, there exists for them only a very contracted fraternal feeling, which at any moment will combine as an alloy with hatred and antagonism. This fraternity which, notwithstanding the pretensions of those who profess it, which can never be universal, produces effects exclusively confined to a small number of sectarians, and may be summed up in this verse of the comic philosophical poet:

"Et nul n'a aura d'esprit,
Que nous et nos amis."

Exclusiveness is one of the principal marks of error into which men fall who have not in their souls the true germs of universal *Christianism*, or among whom they are not yet sufficiently developed. Of what import is the name of a doctrine, if the principles on which it is based are not in accord with the title of that doctrine? Of what import are the conformities of a formula if they have a divergence in the end; or divergences in the formula, if in the end they have a real conformity? It is not by images more or less coarse, more or less polished, that Truth presents herself to the world; it is by the luminous and pure thoughts, by a positive knowledge of things, which necessarily follows an investigation as careful as possible, and as free as possible from passion.

Serious and fraternal thoughts are the surest shield against the attacks of deceiving spirits. Above all a sincere desire to deceive no person, places those who emit it from the depths of the soul, at least for the time, beyond the power of their evil attempts. But he who deceives with knowledge of the fact—he who in a particular interest, and even in the general interest, resorts to fraudulent means to arrive at the end which he proposes; he exposes himself with cheerfulness to become, at some time, the more or less unconscious instrument of the deceivers of space. That which is unhappily prepared for others in a near or more distant future, is exercised now on those who formerly resorted to fraud, and also on those who resort to it to-day. The action of deceiving spirits is a leprosy that it is necessary nevertheless to heal; and the surest means of effecting a cure is, to show to those who take part in it, the grievous and fatal consequences that it drags after it. It is this which we are endeavoring to do.

A SPIRITUAL COLLABORER.

[We know not who this writer is, but we do know that he has discovered the great cause of a vast proportion of the crying evils which beset humanity, and that he correctly points out the only remedy that can be successfully applied to prevent those evils. We would be glad to make the acquaintance, if only by correspondence of this clear minded writer.—Ed.]

EDITORIAL BRIEFS.

MR. JAMES A. BLISS left Philadelphia last Friday to pay a visit to his mother in Dover, N. H. He will visit the Lake Pleasant camp meeting and solicit subscriptions for MIND AND MATTER. Communications addressed to him for answers will be laid over one week.

TO RECENT SUBSCRIBERS.—Those entitled to premium pictures will have them forwarded in the course of a few days. Delay owing to our proposed change of terms after September 1st. Do not wish to order more than required to fill past orders. Those desiring to avail themselves of our premium offers must do so before that date; after which the price of subscription will be reduced and no premiums given.

WE are in receipt of a specimen pamphlet from the revised edition of the work entitled "Problem of Human Life," from the press of Hall & Co., 234 Broadway, New York. The work complete contains 528 double column, octavo pages with portraits of Darwin, Tyndall, Huxley, Haeckel, Helmholtz and Mayer; bound in cloth, price \$2.00. Judging from the contents of this specimen pamphlet, we infer that the work would be highly valuable to all inquiring and independent minds, although it may prove as impotent to account for the origin and existence of man as all past theories upon those subjects have been. The work is anonymous and on that account will exert less influence than it would do if the author showed enough courage of opinion to avow his own sentiments. It is undoubtedly a well informed and able man and writes with much force. The publishers will send the specimen pamphlet to any address free to all who desire to read it. Address Hall & Co., 234 Broadway, New York.

JOHN BUNYAN A MEDIUM.—In one of John Bunyan's works entitled the "World to Come" is the following which was written by himself and we think thoroughly endorses the head line we have selected above: "Upon this I took a resolution to destroy myself; and in order thereunto went out one morning to an adjacent wood, where I intended to act this bloody tragedy; which, as I was about to commit, methought I heard a secret whisper, saying, Oh! Epenetus, plunge not thyself in everlasting misery to gratify thy soul's worst enemy; that fatal stroke thou art about to give, seals up thy own damnation; for if there be a God, as sure there is, how can you hope for mercy from him, when you thus wilfully destroy his image? From whence this secret whisper came, I knew not; but do believe it was from God; [better have said from ever watching spirits.—Ed.] For I am sure it came with so much power it made me fling away the instrument with which I had designed to offer violence to my own life; and showed me in a moment the wickedness thereof. The horror of this barbarous intention set all my joints a trembling (more than likely it was the strong magnetic influence exerted by his spirit guides.—Ed) that I could hardly stand; and then the fatal precipice of my designed destruction was represented to me in that frightful view that I could not but acknowledge my deliverance to be the work of some invisible and spiritual power that came so seasonably to my rescue."

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Zozimus [An Arabian Historian.]

GOOD EVENING:—In my mortal life, I was a teacher of different kinds of religion but, I believed in none. A man may be so placed by circumstances that he will teach anything if the people but flatter him. My business was mostly that of a scribe. The religions of my day were nothing more nor less than slightly modified improvements upon the doctrines and beliefs of our ancestors. They all had as their origin the worship of the Sun and the fundamental basis of all religious beliefs was the good actions of human benefactors. The only difference between the different religions of my day was that they chose to follow the teachings of different deified men. As all religion of that kind has outlived its usefulness it is necessary for you mortals to have a more rational knowledge of the destiny of man's spirit. The way is open but the obstructions of truth are many, because the truth is so plain and simple that it clashes with man's pride and ambition. As both ancient and moderns have departed from the truth, plain and pure, they will have to atone by suffering for their errors. To all spirits and mortals I would say that all ancient beliefs when analyzed by reason will show that they are all man-made, and that none of them possess any features more valuable nor contains any more truth than the other systems existing at the same time. They are so mixed and interwoven together that it is almost impossible to tell who did originate them, as the followers of those religious systems, from age to age, have modified them to suit the changes of human progress. With the hope that mankind will cut loose from ancient systems and devote themselves to progressive Spiritualism without encumbering it with the wrecks of ancient superstition I will close.

I lived about A. D. 370 and was known as Zozimus an Arabian historian.

[We take the following sketch of the history of Zozimus from the *Biographie Universelle*.—Ed.]

Zozimus a Greek writer of the fifth century of whom nothing more is known than that he lived about the time of Honorius and Theodosius the younger or of their successors—that he was an accountant and ex-advocate of finance—and that he is the author of a Roman History which has come to us, but in a very imperfect state. It is composed of six books, of which the first is, so to speak, a simple notice of the emperors from the first Caesars down to Diocletian. The author relates more at length, in the following books, the events of the reigns of the successors of this prince down to the time when he wrote. We find, in some places, gaps in the narrative, more or less considerable, and in others errors of the copyist, such as one proper name being taken for another, or of numbers evidently altered, as when in speaking of the victory gained by Julian, over the Germans, near Strasburg, the historian said that 80,000 of the latter remained on the field of battle, and as many more perished in the Rhine. It may be conceived that the inattentive scribe, in this instance, having increased the number tenfold, has left other defects in his manuscript. Zozimus said, in the commencement of his work, that Polybius having exposed the causes which, in the course of fifty-three years, carried the power and splendor of the Roman Empire to the highest degree; he proposes to show, with the same exactness the causes which, in a period almost as short, has led back to degradation and intestine commotion, that empire, and prepared it for its ruin. It is in his last book that this great object should be developed, but unhappily there now exists only some of its first pages. His narration extends only to the year A. D. 410, the sixteenth year of the reign of Honorius and the third year after the association of Theodosius the younger, in the government of the empire. If this sixth book was anything like equal to any of the other five, as we ought to suppose it to be, it is evident that the history of Zozimus ended at a less remote epoch. Some learned men have thought that he wrote toward the middle of the fifth century, and others still later. As we have not the conclusion of his work, we can recognize by certain features of the preceding books what were, in his opinion, the causes of the misfortunes of the empire. He already saw it ravaged by the Goths, led by Attila, which was soon afterwards followed by Alaric, at the head of the Huns. Finally the ancient capital, Rome itself, had become the prey of one of these barbarians. Keenly affected by these disasters the historian imputed them to two principal causes: First to the grave faults throughout the whole system of Constantine who appeared more occupied with his pomp and his pleasures, than with the necessity of providing for the safety of the frontier provinces, from which he withdrew the garrisons; and to the prosperity of the State against which he gave a fatal blow by the removal of the seat of Imperial power to Byzantium. This evil was aggravated under Constantius, and Julian had not time to arrest its progress. Second, Zozimus saw the other cause of decay in the protection accorded to a new worship and to the abandonment of that of the gods to whom the Romans long owed their glory and their prosperity. We here recognize a pagan zeal which added faith to prodigies, oracles and supernatural causes. This credulity it is true was not peculiar to him; we find it, almost without exception among all ancient and modern historians, down to the eighteenth century, when they began to write history more reasonably; that is to say, without having recourse to prodigies, and without seeing in events anything more than what is to be found in them. It is probable that the work of Zozimus was only known after his death. It would have been dangerous to have published it under the Christian emperors. The remarkable gaps in the text of Zozimus are ancient and anterior to the ninth century; because, according to the extract from it that Photius has given, it would not differ from that which yet exists. It was only a second copy softened or altered. Photius knew nothing of the original, which, perhaps, no longer existed in his time. He informs us in his *Catalogue* (codex 98) that the work of Zozimus was, in a manner, only an abridgment of the more extended history of Olympiodorus, and especially of that of Eunapius, continuator of Dexippus, and it is known that these abridgments, like that of *Troque-Pompee*, by Justin, have often caused these great works to be neglected and lost, that they have undertaken to reduce into a small volume. He adds that Eunapius had twice written his book, and that Zozimus, in consequence, had also recommenced his. It is this that they call the second edition. In the

first they pleaded with much vehemence the cause of the ancient religion, and pronounced strongly against the new. In the second, the bitterness of their reasoning was much softened and their sarcasms in part corrected or suppressed. We are tempted to believe, against the opinions of Photius, that these changes are not by the hand of Eunapius, nor of Zozimus, but by that of some Christian friend of letters, who, judging their writings useless for his object, and not wishing to deprive himself of the copy which he had obtained, confined himself to pruning it by suppressing or changing the passages which most shocked his religious opinions and particularly the greater part of the sixth book. But these modifications have not prevented the loss of the two editions of Eunapius, and the first edition of Zozimus shared the same fate. Our conjecture is supported alone by what Photius has said. After four centuries had expired between the time of those writers and his own time, Photius was not able to procure the two editions of Eunapius. In comparing them (codex 77), he remarked, with surprise, in the second, that in many places it had been changed and portions of it suppressed, he found incoherence and obscurity, so that the meaning seemed perverted and sometimes even unintelligible. 'Which is done,' said he, 'I know not how.' Now every one knows that a good writer who revises and corrects one of his works does not deteriorate it by negligence and still less by design. As to Zozimus, Photius, in praising his correct style, clear and even elegant, reproaches him with praising the later pagan emperors too much and of depreciating those who had favored Christianity, particularly Constantine and Theodotus, whose vices and crimes he did not conceal. It cannot be denied that the church writers are not entirely sheltered from the same reproach. A certain bias shows itself only too often between parties who combat each other, and unfortunate are the historians of the party that has to succumb. Zozimus occupying an eminent place, although a pagan, informs us that Christianity was not yet generally spread over the Roman Empire in the third century. We know that paganism, after its extinction in the cities, still long maintained its ground in the villages. It is from this circumstance that its name derived. The villagers, pagani, were despised by the inhabitants of the cities, in the mouth of whom this designation in the end became a reproach, as the term *pagan* is among Christians.

[Who can read that account of the treatment which the writings of Zozimus received at the hands of Christian copyists, (and this by the light of the communication from his spirit), and not see to what an extent the pious frauds of the Christian priesthood have been carried, in order to conceal the abominable deceptions they have perpetrated upon their followers in the name of the Infinite ruler of the universe. Is it any wonder that the spirit of Zozimus should seek the opportunity to set himself right as against those who sought to destroy the rightful influence of his historical labors. Zozimus, in his communication, says he was an Arabian and not a Greek historian, which would make his testimony regarding the comparative merits of the Christian and so-called pagan religions. Whether he wrote in Greek or Arabic is a question that cannot now be determined from extant evidence. The fact that the copies of those portions of his history that have been allowed to come down to us, were in imperfect Latin, alone would go to confirm that the original work was written in Arabic and not in Greek, the former language being more difficult of expression in the Latin tongue than the Greek language. View the communication of Zozimus as we may, it is replete with the most interesting and valuable information. We confess our amazement at the field of human knowledge that has been opened by spirit power to our view through Mr. James.—Ed.]

EPHENIUS [a Student of Leyden of the 17th Century.]

GOOD DAY SIR:—At the time of my earthly residence here, religion interfered with all scientific ideas or attainments, and you had to consult the priest and find out whether the church would endorse you before you dared to give your scientific discoveries to the world. These discoveries were not regarded as of any value unless they could be used to advance the interests of the church. In my studies at Leyden I found that these systems of religion had their rise and progress in Astrology, or the science of the stars. There is not a religious system in existence to-day but which is full of astrological science. I did not dare to express my honest opinions for fear of being driven from the University. My original intention was to have devoted my life to astrology and political economy but I found it paid a great deal better to flatter and espouse the cause of Christianity. Some may accuse me of being weak and I do not doubt that such was the fact. But I have this to say, that if others had been placed in my position and under the same circumstances they would have done just as I did. I knew the truth but durst not express it for fear of personal consequences. If my confession here will help mortals to profit by my weakness I am fully repaid for coming.

My name was Ephinius, a student of Leyden in 1616.

[We can find no historical reference to such a person as Ephinius. Ed.]

JAMES W. SHANKLAND.

GOOD EVENING SIR:—All the immortality and happiness I expected to get in this after-life was through a belief in Jesus Christ according to Methodism. Have my expectations been realized? is the next question. Seventy and nine years was the duration of my earthly pilgrimage, and I hardly think that three times as long as that in spirit will enable me to reach that state of spiritual happiness that I would have enjoyed if my mortal spirit had not been tainted with Christian errors, because such errors lead you far astray; and it is easier to go astray than to get right afterwards. At least this is my experience, and it is the experience that awaits every mortal when they come over here under the same influences I did. If you do not wish to pass years of regret you had better, by all means, remodel your religious notions, at once. After about five years in spirit life, this is my experience. I send it to my relations and friends and hope that it will eventually knock their superstitious ideas out of them.

JAMES W. SHANKLAND.
Summerfield, Ohio.

MARY ATWATER.

GOOD EVENING, SIR:—Well, I just thought I'd step in here and give these ministers a piece of my mind. I was an old woman some seventy-two years of age, and I found myself terribly disappointed in what they promised me. I haven't found any heaven nor any Saviour, and nobody but myself can do me any good. I was very religious and prayed, and sang, and read the Bible, all of which has not done me much good, as a spirit during the three years since I left my earthly home. I have come back to warn my relatives and friends against the foolishness of faith and belief; and to tell them that as they have to work for bread in the earthly life so they will have to work for happiness in the spirit-life. And this is my evidence given on the best knowledge I have as a spirit. My name was,

MARY ATWATER,
Burlington, Vt.

SARAH WRIGHTMAN.

GOOD EVENING, SIR:—I am like the rest who have been here to-day. We all waked up sooner or later to the realization of the true purposes of spirit-life, which is not an idle existence like the heaven of the Christians, there to sing psalms and flatter the Infinite Spirit. Such an idea is a sensuous one born of the inferior conditions of the human spirit. I went away from this mortal life looking for that same Saviour for whom all look, only to be disappointed. There are no saints in the spirit-life. Those who stand highest were only humanitarians while living in the mortal flesh. Those who in their mortal lives tried to make all happy that it was in their power to do, are the angels of the spirit-life. You want neither faith nor belief, but you do want to bring with you a good clear record of kindness to all your fellow beings, and your best passport to eternal happiness will be that you tried to make them happy. My advice, as a spirit, to mortals, is, that you cultivate happiness here, then you need not fear but what you will be happy in the after-life. I have progressed some since I left the mortal plane. When I was here I was not so learned and intelligent as my communication would indicate. This has been rendered possible by my spirit, not my mortal life. My name was

SARAH WRIGHTMAN,
Denver, Col.

W. A. COOK.

GOOD EVENING:—I died of consumption, something over a year ago, and I came here to say that I have tried to control several persons assemble in a circle at the place where I departed the mortal life. There are some of them mediums but none of them adapted to my control. I was just inquiring into Spiritualism at the time of my death, and I must say that it has been the beacon light that has served to light me through the darkened spheres of spirit life; and I return to tell my friends that this is the safe way and the true light, to keep up intercourse between us spirits and you mortals, so that we can teach you and you us, so that we can work together in one universal brotherhood. "(Here the medium had a violent spell of coughing.)" As I do not wish to throw my earthly condition any longer on the medium I will withdraw. Tell them to keep up the circle at the old place, and as soon as they are enough developed, I think I will be able to speak with what is known as the independent voice. My name was

W. A. COOK,
Conel, Texas.

LUCRETIA HUMPHREYS.

I departed this life, in Troy, N. Y. I was a believer in the Methodist religion and an ardent follower of its tenets. I received many clairvoyant visions, and in fact, at times nearly approached the entranced state. There was this difference between myself and the spiritual mediums. The spirits I saw, I thought were the angels of God and a very imposing spirit, that I saw frequently I thought was Jesus Christ. And to-day I have come back to warn others from falling into the same mistake that I did. These spirits that come in this way are Christian spirits, keeping up that religious delusion in the the spirit life. It has taken me about two years to find this out, but it is true, and if they will not believe it in this life they will certainly have to wake to its reality in the hereafter. I might go on and tell more but it is useless because these people will not and can not investigate the truth as we honest spirits know it to be. Almost all my friends who are yet living in the mortal flesh have the love of Jesus so strongly indoctrinated within them that it is almost impossible, no matter what you may tell them, as a spirit, not to doubt what I say and think it is not me. The trouble with such persons as myself is that in dying they express such a fixed belief in Jesus that when we wake up in spirit and find that belief untrue and hasten back here to find mediums to express our thoughts through, those to whom we come will not believe. If you will not grow into truth as a mortal you will have to do it as a spirit. My name was

LUCRETIA HUMPHREYS,
Troy, N. Y.

[We would like to be informed if such a person as Lucretia Humphreys lived and died at Troy, N. Y. If she did then the deep significance of the communication can not be over estimated. It shows that a mistaken religious belief is worse for the translated human spirit than no religious belief at all. We would like to have that spirit communication put into the hands of the Methodist clergyman under whose teachings Mrs. Humphreys was influenced to accept Methodism as a means to her soul's happiness in the eternal after life. Neither the medium nor ourself know ought of this honest and very intelligent spirit other than what is contained in that communication. Remember, that Mrs. Humphreys, if she was married, or Miss Humphreys, if not married, was a medium who while in the earthly form, saw clairvoyantly spirits that she mistook for angels and one who passed himself off for the spirit of Jesus. She comes back and testifies that that spirit was a deceiving Christian spirit who was thus seeking to influence the propagation of his Christian errors. Upon how many mediumistic persons this Christian spirit deception is practiced it would be difficult to estimate but that the number is very large there can be no doubt. The same Christian spirit deception is being practiced to a fearful extent upon intelligent Spiritualists and too trusting spiritual mediums. When shall there be an end of these spirit interferences with the propagation of truth. We answer, when truth is revered more than the worldly interests of each individual. We would like to know what Drs.

Buchanan and Brittan, and Messrs. Kiddle, Miller, Fishbough and other Christian Spiritualists have to offer in explanation of, or in answer to that crushing testimony against their cherished scheme of Christianizing Spiritualism. We will send them marked copies of this communication and await their answers. We believe it to be authentic from the fact that it bears all the appearances of an honest spirit experience.—Ed.]

False Spiritualists.

(Extracts from an article of the *Criterio Spiritista*, of Madrid, by Count Torres Solanot. From *Le Messager*, of Liege.) [Translated from the French by the Editor.]

The greatest obstacle to the diffusion of our (Spiritual) doctrine, not to say the greatest enemy of Spiritualism we find among Spiritualists.

We distinguish perfectly in our great Communion three groups. Free Spiritualists, those alone who can attribute that quality, to themselves are those who have studied, who know and put in practice the teachings of the Spirits, set forth in the fundamental works of the doctrine; indifferent or egotistical Spiritualists, who limit their sphere of spiritual action to that which concerns them personally, and who, satisfied with that which they know, believe themselves under no obligation to share their knowledge with others; and fanatical spiritualists who consider themselves well initiated in the sublime and comforting doctrine, have not understood it and who have given up one superstition only to fall into another.

We designate the two last groups, generically under the name of false spiritualists; and these we consider the principle obstacle to the propagation of Spiritualism. Not only do we designate them as such obstacle, but we hurl, from the Vatican of our faith, the thunders of practical ex-communication and anathema against them. Our doctrine recognizes no established dogmas and admits of no inflexible pontiffs. It speaks to the reason, in the name of reason and maintains itself by means of reason alone.

The first phase of Spiritualism was the phase of curiosity—superficial observations, characterized by what was called table-turning. The second phase was philosophical, represented by the fundamental works of Allen Kardec, (translated at this time into the principal modern languages), by the birth of the spiritual press and by the establishment of organized centres for study and propagation. At length Spiritualism entered, and finds itself to-day in the religious phase, and we see it outline the horizon of the purely scientific phase, which is confined to the isolated study of spirit phenomena. This study which has a party outside of our communion (Cox, Crookes, Wallace, Varley, etc.) will be a powerful assistance, as affording proofs of the doctrines of the religious period.

To have a knowledge of Spiritualism amounts to nothing if we do not regulate our conduct by its precepts. The mere utterance of its principles does not suffice. It is essential that those principles shall be the regulators of our conduct, avoiding a divorce between belief and conduct; a fault that we ensure on the part of positive religionists. Spiritualism is not only a doctrine, a philosophy and a science, it is a general rule of life.

The relations of man with God, with himself, with others, and with nature, being clearly determined, the necessity follows of conforming our actions to the prescribed rule, not only because it is taught by spirits, but because reason and science sanction it. Believe that which is not repugnant to reason. Think before believing. Our religious synthesis is resumed, to await with confidence the recompense of our actions during the lives that constitute the infinite spirit life, to love the Supreme Author, as the indispensable condition of merit, to advance towards perfection by deeds, thoughts, words and intentions.

These fundamental conditions being known it becomes easy to distinguish those who are true Spiritualists. A Spiritualist is not he who abjuring reason, believes indistinctly all that which has the character of communications from spirits, communications that can be simulated by false mediums as well, as he inspired by spirits less advanced than ourselves. A Spiritualist is not he who thinks to progress by the single virtue of belief, without good works. A Spiritualist is not he who applies himself only to his own personal benefit, and who refuses his concurrence in benefiting others. A Spiritualist is not he who, to apply himself to the cares of the present life neglects to think of the future life, and *vice versa*.

It is by the power of logic and not anathema that we have excluded from spirit communion, those who have signalized themselves as false Spiritualists. Truly they are not a majority in numbers of the forty millions of Spiritualists who are to-day to be found on our planet. Nevertheless their number is sufficiently great to warrant us in designating them as the principal enemies of Spiritualism.

Truer words were never written. It would seem indeed as if the leading minds in the advocacy of Spiritualism are to be found in the largest numbers, in the priest ridden countries of Europe and South America. Italy, Spain, France, Germany, and the Spanish American States, are assuredly taking the lead in spiritual literature. We will seek to emulate these brethren of foreign lands in placing Spiritualism on the high plane of thought and action, which they are laboring to bring about.—Ed.]

Correction of a Communication.

At a sitting with Mr. Alfred James, his Indian guide, said that the spirit of Rev. Aaron Adams, whose communication was published, desired to have an error corrected. The place of his earthly residence was given as Troy, N. Y., which was a mistake, he said his residence was Rome, N. Y., and he having the Conference to which he belonged in his mind, he could not control the medium to say just what he intended.—Ed.]

A. P. Conant, Terre Haute, Indiana, renewing subscription, writes: "Enclosed please find \$2.15 for MIND AND MATTER one year. I miss the paper very much since I let my subscription run out. I find much of interest in it although some of its sentiments I do not endorse but I am anxious to learn the truth and am looking upon all sides."

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"WHY DO YOU GIVE SO MUCH ATTENTION TO COL. BUNDY? HE IS NOT WORTH IT."

The above question and suggestion has been made to us many hundred times, since we have occupied an editorial position, by sincere and earnest friends of Spiritualism. We claim that we have specially answered that question in everything that we have written or published regarding him as editor of the *Religio Philosophica Journal*. We will again answer that question generally and specially. Col. Bundy, three and a half years ago, came into control of one of the two weekly journals, which claimed to speak for and represent the spiritual cause in the United States. It is needless to repeat that this catastrophe was brought about by a conspiracy which ended in the assassination of Stevens S. Jones, the founder of that paper. Col. Bundy, happened to be the son-in-law of Mr. Jones. He had prior to the death of the latter, shown the bitterest hostility to Spiritualism, spiritual mediums, and active Spiritualists generally. To such a point did he carry his efforts to prejudice Mr. Jones against them, that the latter more than once threatened to deprive Col. Bundy of employment under him. This being the state of affairs, and Mr. Jones knowing the probability in case of his death, that Col. Bundy might gain control of the paper, and use it to destroy that which he so much hated and which he had sought to influence him (Mr. Jones) to do; made a will in which he expressly provided that Col. Bundy should not have editorial control of the *Journal*. That will has never been forthcoming since the murder of Mr. Jones, and thus his intention was frustrated, and the paper in which he took such pride and interest, became the weapon of destruction in the hands of a traitor to assassinate the cause of Spiritualism. From that time finding himself in the position which a murderous conspiracy had wrought out for him, Col. Bundy set about defaming Spiritualism, spiritual mediums and Spiritualists, showing them to be a reckless mass of moral rottenness, deceit, falsehood, fraud and human iniquity, that needed to be destroyed before anything pure, true or good, could find a place in the spiritual movement. If Col. Bundy denies that this is the absolute truth; we will confront him with hundreds of assertions and allegations from his pen that will compel him to admit that we do him no injustice in what we have here said.

But to show that Col. Bundy, while he finds it his interest to keep up an appearance of being interested in Spiritualism, the life of his paper and his own bread and butter, as he has himself publicly confessed, depending upon his doing so, is a part of his old work of discrediting honest and faithful mediums, we will here cite some of his "Editorial notes of Travel," on his recent trip to the East. We paid some attention to this matter in our last issue connected with his visit to Philadelphia and the Bundyite camp meeting at Neshaminy Falls, which was held by Col. B.'s two henchmen, H. B. Champion and E. S. Wheeler.

Having visited the Onset Bay Camp Meeting he makes the following notes concerning the same:

"Dr. H. B. Storer presided, and introduced to the audience in an eloquent little speech full of the fraternal kindness, so characteristic of the veteran worker. Brother Storer's hearty and a preciate commendation of the special work performed by the *R.-P. Journal* seemed to touch a responsive cord in the hearts of his hearers."

We are not willing to believe that either Dr. Storer or his audience manifested the approbation here alleged. If they did we can only infer that they had reference to the work done by the *Journal* while it was under the control of a sincere Spiritualist, the murdered predecessor of Col. B. V.

do not believe that Dr. Storer and the Spiritualists of the Onset Bay Camp Meeting, have any sympathy with the slanderer of all they prize as of value in connection with the cause of Spiritualism. We will only believe it when we see them passing a resolution endorsing publicly Col. Bundy's course. If they do not desire to be considered Bundyite enemies of Spiritualism they will do well to take some steps to contradict the construction of their reception of Col. B. They must not forget that Spiritualism is one thing and Bundyism another. Choose ye Spiritualists of the old Bay State, of which movement ye are. Remember that the founder and head propagator of Bundyism has vilely assailed the claims of the *Banner of Light*, to be regarded as an honest exponent of Spiritualism ; that it lent all its influence to discredit the mediumship of Mrs. Pickering, Mrs. Hull, Mrs. Hardy, and others, of the most thoroughly tested and faithful mediums of New England, as well as of all other parts of the country. Col. Bundy then mentions that speeches of welcome were made by E. Gérry Brown, W. J. Colville, George A. Fuller, Dr. Cutler, Mrs. Shirley, Mrs. Lewis and Mrs. Brown ; and says :

"The general theme of each speaker was the necessity of critical investigation of spirit phenomena and in approval of the scientific method of investigation as advocated by the "Journal." Reflecting, as they did, the opinions of their spirit teachers, as well as the growing sentiment of the people, the several speeches were peculiarly gratifying and encouraging to us." (The italics are ours.)

Again were forced to say that we do not believe Col. Bundy fairly reflects the views expressed by the several speakers except those of E. Gerry Brown, who undertook to plant Bundyism in the city of Boston, to overshadow and smother the *Banner of Light*, through the so-called *Spiritual Scientist*, as perfect a journalistic fizzle and swindle as was ever perpetrated by an enemy of truth. E. Gerry Brown did undoubtedly endorse Col. Bundy's course to the echo and this is most probably the sole foundation which Col. Bundy had for construing the other speeches which followed to mean the same thing. But we would suggest to Col. Bundy that talk at best is very cheap and especially of a laudatory character, and therefore he would do well not to set too high a value on it as demonstrating the rightfulness of his conduct as editor of the *Journal*.

In order to show what Col. Bundy's "Scientific method of investigation," is, which he claims was endorsed by so many speakers at Onset Bay, and their spirit teachers, we will quote a specimen from the two succeeding paragraphs of his notes. He says :

"On the evening of the 31st ult., through the courtesy of that staunch friend of honest mediums, Mrs. Lita Barney Sayles we attended a seance given by Mrs. Emma Weston, at the cottage of Mr. A. W. Wilcox, of Worcester. Mrs. Weston is a lady of refinement and prepossessions one in her favor at once. She is warmly esteemed by a large circle of friends and seems to be a most estimable lady. At the appointed hour we met some twelve or fifteen ladies and gentlemen who had gathered to take part in the seance. Mrs. Weston produced two strips of Surgeon's sticking plaster, about an inch wide and twelve inches long, and explained that as the manifestations were to occur in the dark she desired these strips to be used in sealing her hands together to insure the certainty that she could not make the manifestations.

"Upon the general request of the observers we placed Mrs. Weston's hands one upon the other and wetting the plaster bound them closely together, extending the strips so near to the ends of the fingers as to prevent their being moved. After the strips had firmly adhered and dried, the medium was seated in the centre of the circle, the observers joined hands and wrists in such a manner as to leave the right hand free below the wrists and the light extinguished. After a few minutes weak manifestations occurred. Mrs. Weston then described a youth standing in front of us; the description answered *reasonably well* to that of our darling and only son, and we so stated. "['We wonder at that mark of fairness.—Ed.], "adding that in former years he had taken great delight in manifestations in Mrs. Maud Lord's circles. Immediately lively manifestations occurred; we were patted on the hands, face and knees by hands which seemed smaller than the medium's, though warm and life-like to the touch. We made the request if the spirit were really that of our son that he would take the pencil from our hand and carry it to Mrs. Wilcox, who sat upon the opposite side of the circle. Before our request was fully uttered the pencil was in the lady's hand. During the evening hands were repeatedly placed in our extended right hand, palm to palm, some of them seemed small, and others larger than our own; two hands were felt upon our head at the same instant and two arms extended about our neck. A hand touched our lips; we first felt the tips of the fingers, and then slowly the hand and inner side of a bare forearm passed from left to right across our lips. During this manifestation our right foot was extended to its limit and moved about, but came in contact with nothing but air. This precaution, with others seemed to preclude the possibility of any active agency on the part of the medium, even had she been able to loosen her hands. The name of an uncle was given us and some slight description of his mental characteristics, which were correct. During the seance an amusing episode occurred. Suddenly Mrs. Weston appeared to be entranced and her Indian control said he would let us into a secret, though he knew it would cause the medium much chagrin if she knew he had exposed her. 'My medium,' said he, 'didn't want you to come here to-night. She was dreadfully afraid and nervous over it and tried to get Miss Oldham to go and tell you it wouldn't be convenient, but he refused. I liked you and I wanted my medium to like you, and when she met you last night she did not like you, still she was dreadfully frightened about your coming. We knew you was all right and only wanted things fair and honest, and was bound you *should* come.' Much more in the same strain was said, interspersed with bright witticisms. This exposure of the me-

dium's groundless fears *was not in the least annoying to us*, and indeed we would have been surprised had she not held some doubts about the advisability of admitting us, considering the efforts made for years by interested parties to create an impression that we were a "sogre, going about devouring defenceless mediums. Most of the observers received tests which they considered satisfactory, though the spirits seemed to concentrate their efforts in our behalf. After the seance we assisted in removing the strips from Mrs. Weston's hands; this had of course to be done by soaking them in water. We cannot believe it possible that the strips were removed or tampered with by any mortal agency from the time we adjusted them to the moment we removed them. We do not record the result of this sitting as possessing any scientific value; but only as the history of a pleasant hour. Though we have no reason to doubt the genuineness of the manifestations, we do not offer them as evidence of spirit phenomena to non-Spiritualists." (The italics are ours).

Now we propose to use the testimony of Colonel Bundy to condemn him out of his own mouth. For this seance he was not indebted to Mrs. Weston, the medium, but "to that staunch friend of honest mediums, Mrs. Lita Barney Sayles." And who, pray, is this person? She is one of the seven persons who, in the city of New York, sought to fasten, most falsely, maliciously and groundlessly, upon Mary Hardy, the charge of mediumistic dishonesty. She is a whole-souled Bundyite enemy of Spiritualism, and just the person to betray any medium with whom she has anything to do. If Mrs. Sayles makes any pretense of justice in the treatment of mediums, we ask her what she thinks of the result of her efforts to humiliate Mrs. Weston at the hands of the head-center of Bundyism? Poor Mrs. Weston, we pity her, that she should feel that she has a friend she can trust in Mrs. Lita Barney Sayles. But what are we to think of Col. Bundy's claim to sincerity and honesty in the face of the facts he testifies to, when he says: "We do not record the result of this sitting as having any scientific value." Why did he not do so? Was it not his bounden duty to do so? What could be more absolutely certain than that the manifestations which there occurred were the result of spirit power, will and intelligence? Does Col. Bundy want to be considered as having lied about what he relates? We are forced to think so, because he says they were facts which the medium had no possible voluntary agency in producing, and yet he says those undeniable facts are of no scientific value in determining the truth of Spiritualism. We would like to have Col. Bundy to explain why those facts had no scientific value? We would like him to tell the public what kind of facts have scientific value in his estimation. What are we to understand Col. Bundy to mean when he says, "We do not offer them as evidence of spirit phenomena to non-Spiritualists?" Does he not mean that he regards the offering of any spiritual facts, as evidence of the truth of Spiritualism as an insult to non-Spiritualists of the Bundy order? He can mean nothing else. Is the man who thus unblushingly seeks to discredit the value of spiritual phenomena, as the only evidence of the truth of Spiritualism, as he has done in the italicised portions of the above quotation, a fit person to editorially represent that cause. We insist that he is not. The paper which such a man conducts is the most dangerous enemy that Spiritualism can possibly have. Why will not honest and sincere Spiritualists act accordingly. If Col. Bundy can be believed when forced to testify to facts that he would do anything to discredit, then the facts testified to by him are of the highest scientific value, and when Col. Bundy says they are not he only shows how utterly incapable he is of appreciating anything that proves Spiritualism to be true.

The trouble with Col. Bundy in this instance was, that he had led, or at least joined in the senseless cry, against the holding of dark seances to commune with spirits; and to appear to be consistent he had to stultify himself by declaring his testimony unworthy of credit in relation to what he witnessed at such a seance. Col. Bundy is just as unworthy of belief as he claims to be and a good deal more so in any matter that can serve his purpose. We regard Col. Bundy's treatment of Mrs. Weston as most insulting and unjust. When will mediums learn that this man is unworthy of their toleration.

We would like here to drop this subject, but we cannot feel it right not to notice Col. Bundy's abominable treatment of another medium, while "swinging around the circle." We allude to the following extract from his account of his visit to the Bundyite Camp Meeting at Neshaminy Falls Grove. He says:

"While at Neshaminy Falls, we had a sitting with Mrs. Patterson of Pittsburg, who is said to be a well developed medium for independent slate writing. Our observations were not sufficient to express any conclusive opinion, but we hope to be able to publish some results of experiments which Mr. Champion promises to make."

We would like Col. B. to tell his readers why his observations were not sufficient to express his conclusive opinion? Why had he not the fairness and honesty to tell them what his observations were? and leave them to judge of the honesty of Mrs. Patterson as a medium. As the matter stands, he intimates most strongly that there were reasons why he should not believe what he saw, was honest on her part. Remember Mrs. Patterson had been occupying a cottage on the Bundyite camp ground, over which his friend Mr. Champion presided for weeks, and giving séances to many persons who were seeking the light of spiritual facts, and if she was not honest and re-

liable, she was jeopardizing the truth, and compromising these sticklers for test conditions, as well as the cause of Spiritualism, so far as they falsely claimed to represent that cause. We hope for Mrs. Patterson's sake that she will insist upon Mr. Champion making those experiments, which were to clear her of, or convict her of the trickery which Col. Bundy feigned to suspect. We are glad Mrs. Patterson was enabled to maintain her ground against the Bundyites at the Neshaminy Camp Meeting. The work she accomplished there was about all that was done to explain or advance the cause of Spiritualism at that place, if we may judge from the encomiums which the hostile press has lavished upon the Bundyite managers of that concern. We know Mrs. Patterson to be just what she claims to be—a genuine, faithful and useful medium, and nothing that Col. Bundy can insinuate, or any follower of his say against her, will in the least detract from her claims to the respect and confidence of the public.

AN UNUSUAL SPIRITUAL OCCURRENCE

On the afternoon of August 10th instant, while conversing with a friend in the office of MIND AND MATTER, Mr. Alfred James came in, while entranced, and after sitting some time without saying anything, his Indian guide, Wild Cat, informed us that a priest of extraordinary strength of will had obtained control of his medium in the street, and insisted on bringing him here to get us to take down a communication from him.

We expressed our cheerful willingness to accommodate him, and in a few moments the following communication was given from a spirit purporting to be Reginald Heber, Bishop of Calcutta, India.

BISHOP HEBER'S COMMUNICATION.

GOOD AFTERNOON, SIR:—I use this man the same as you use a pen to inscribe your thoughts on paper. I was compelled to come here. Not that I wished to come. No. Of myself, I would rather hug delusion than confess the truth. But the influences that are brought to bear upon us, by spirits of the higher order of intelligence, are so strong, under certain circumstances, that we are compelled to certify to the truth whether we wish to or not. I have been caught in these circumstances, which are the evolution of truth. I was sent out to propagate Christianity in India, and upon my arrival there, and after investigating as to what these people knew, I found that my religion had been stolen bodily from the tenets, doctrines and beliefs of Christos Messias, the Hindoo Christ, who lived between the eleventh and twelfth centuries before the Christian Jesus, so called. But although I knew this, I adhered to my original purpose, because it paid better to do so. I am here to-day because for twenty-five years I have sought for a chance to improve the minds of my followers—not mine absolutely, but relatively; and I care not by what means I get the truth before the people. This man suits my purpose, and use him I must and will.

India is the originator of all religions. There is no religion there but what you can find the prototype of it in every other religion, even though the latter may have spread over the civilized world. It will be but the duplication of the essence of Hindoo theology. Every form of Christianity has its primitive foundation in India. They have written hymns to the Christian Messiah knowing that he was a duplicate of the Indian Saviour.

These things, sir, have cursed my spirit life and I have had no happiness. For twenty-five years the ringing voice in my ears has been, "Return and confess, and you will have happiness." And this is the only part in the great storm of theological controversy that I could come to and ease my spirit, I come here to acknowledge that the only Saviour of mankind is truth certified to in spirit communion. All spirits know just as much of truth as they can intellectually perceive.

And now, with this relief to my spirit, I release control of the medium who has been subordinated to my spirit control. REGINALD HEBER,
Bishop of Calcutta.

[We take the following sketch of Bishop Heber from the *Nouvelle Biographie Generale*.—Ed.]

"Reginald Heber, an English prelate and brother of Sir Richard Heber by his father the theologian Reginald Heber, was born at Malpas, Cheshire on the 21st of April, 1783 and died at Trichinopoly, in India, on the 3d of April, 1826. He studied at the Brazen-Nose College, at Oxford, and obtained in 1802 the university prize for his Latin poem entitled *Carmen Sculare*. The year following he was not less happy with his English poem of "Palestine," and in 1805 he obtained third prize for an essay in English prose on *Sense of Honor*. Towards the middle of the same year he undertook, in company with his friend John Thornton, a journey on the continent. He successively visited Russia, the Crimea, Hungary, Austria and Prussia and returned to England in the month of October, 1806. This journey and the view of the vast regions of Southern Russia inspired him with the idea of collecting, arranging and commenting on that which the ancient writers have left to us concerning Scythia. But Heber took orders in 1807, and was scrupulous about devoting his time to a work of profane erudition and he did not finish his work, of which the abridgement only appeared after his death. In 1809 he published a poem under the title *Europe, lines on the present war*. The same year he was named as the cure of Hodnet, which belonged to his family, and married Amelia, daughter of Dr. Shipley, Dean of Saint-Asaph. He acquitted himself in that position with much zeal for his evangelical duties, but did not neglect his literary work. He was one of the principal writers of the *Quarterly Review* from the commencement of the review and began in 1812 a dictionary of the Bible which he did not finish, and of which nothing has been published. In 1812 he issued a small volume of *poems and translations* for weekly church service. The composition of hymns for the church was his favorite delight, and without having great poetical talents he versified elegantly. In 1819 he published the works of Bishop Jeremy

Taylor with a notice of the life of the author. In 1822, his friend, William Wynn, president of the Indian bureau, offered him the Episcopal seat of Calcutta. Heber who had hopes of a similar position in England hesitated to accept the eminent but distant dignity that was proposed to him. At the same time "his taste for all that which related to India and Asia" according to an expression in his letter to W. Wynn, decided him and he embarked for India on June 6th, 1823. The diocese of Calcutta then comprised beside entire India, Ceylon, Mauritius, and Australia. Never was so vast a field offered to the labors of a prelate. Heber devoted himself with ardor to the accomplishment of his great task. It would be long and little interesting to give a list of his apostolic journeys and the churches he consecrated. This prelate was a pious, tolerant and enlightened man, who in some conferences with the Hindoo doctors, endeavored to lead them to approach Christianity. Although favorably welcomed by them, he none the less recognized how difficult this enterprise was. He died accidentally, suffocated in his bath, during one of his Episcopal visits at Trichinopoly leaving a venerated memory and one dear to his compatriots and to the natives. His remains repose in the church of that town. After the death of Heber ("It seems he is not dead") there was published a journey by him, entitled: *A Narrative of a Journey through the Upper Provinces of India, from Calcutta to Bombay.*

If that communication was influenced by the spirit of Bishop Heber, as all the circumstances tend to show, then what folly it is for any person to put any faith whatever in the truth of the Christian religion. When the medium came out of the trance, he seemed, and unquestionably was, greatly astonished to find himself in our office. He was annoyed at having been used in the manner stated, and said it was the first time he had ever been interfered with in that way. He had no intention whatever to come to the office, and was brought more than four squares in a perfectly unconscious state.

Bishop Heber states what hundreds if not thousands of Christian prelates have stated through mediums, that the religion, in the propagation of which they spent their lives, was untrue and greatly prejudicial to the spirits of those who placed faith in their erroneous inculcations of a religious nature. How long will the prejudices and interests of men continue to blind them to truths which all must know and profit by before they can be really happy in the after life? How long? After the communication above given was received, Wild Cat announced the presence of two sister spirits who desired to communicate. The following communication was then given:

ANNIE GORHAM EVERETT.

GOOD AFTERNOON, SIR:—We are the two daughters of Edward Everett of Boston. We come gladly here to say that we are thankful for having had such a father, who placed no limitation on our religious belief. We were permitted to believe whatever suited our minds the best. My parents gave me every chance to study the effects of religion throughout the civilized world. The more I saw of priestcraft, the more heartily sick I became of its indifference to the interests of humanity. I saw no misery anywhere equal to that I witnessed in Italy and Spain. There is no wretchedness physically and mentally as deep, to be found, as in those two countries. I return here simply to say that there is no one who can long interfere between yourself and the infinite spirit so far as your progression is concerned. You alone can impede that. You can each mould your own lives if you take advantage of circumstances both in the mortal and spirit life. It is that within yourself that enables you to rise in the scale of progression either here or hereafter.

My name was Annie Gorham Everett. I have a sister here with me who died many years younger than myself whose name was Grace Webster Everett.

We have no means of knowing anything as to the authenticity of that communication. Will some of our friends, who can learn regarding it, inform us? If not authentic, it is important that fact should be known.

THE QUESTION ANSWERED.

Many of our readers have objected to the space that we have devoted to exploding the religious fallacy that a person named Jesus Christ, or Jesus of Nazareth, ever lived on the earth, and taught the theological doctrines attributed to that mythical or imaginary being. That we have had the best of reasons for our course, in that respect, we now propose to show.

It is a well known, and generally admitted fact, that the idea of human salvation from the consequences of sin, is dependent upon the atoning grace of a crucified god, or man, or god-man, simple faith in which dogma, is sufficient to absolve the human being from all atonement for his or her sinful thoughts, acts or neglects of natural obligations to God and humanity.

It has been long claimed and conceded that this god, or man, or god-man was one Jesus, the Christ, or Jesus of Nazareth, son of Joseph, as claimed by some; and Son of the Holy Ghost by others; by a woman known to Christians as the Virgin Mary. That this Jesus Christ was the incarnated essence of the God of the endless Universe, and that his human utterances or the utterances attributed to him were divine in a sense applicable to no other human being that ever lived in a body of mortal flesh.

It has also been long claimed and largely conceded, that this Jesus of Nazareth, by virtue of his divine wisdom and authority, and power, had ordained a church on earth, and given its government and control into the care and keeping of a class of persons, who have been endowed by him with the rightful and exclusive authority in his name, to direct the moral and religious training of their fellow men.

For fully fifteen hundred years, has that class

of persons, under the general designation of the Christian clergy, in the most high-handed and arbitrary manner, assumed to declare what is and what is not true, in the operation of Nature's laws, and to place limitations to the right of free inquiry into matters which involve the peace, happiness and general welfare of mankind. During all that long period of mental enslavement to ecclesiastical errors, truth, as it is manifested in every department of the operation of natural law, has been banished to admit of the perpetuation of the reign of usurping error. To such an extent has the domination of ecclesiastical bigotry been carried that even the wisest, truest, and bravest friends of humanity have been forced to kneel at the feet of this ecclesiastical tyrant, and surrender the dearest right that God has vouchsafed to man—mental and moral freedom.

These ecclesiastical usurpers of the prerogatives of Nature, waxing fat and strong on their ill-gotten power, to-day, as in the past, in the name of Jesus of Nazareth, stand, in the way of the march to human progress, and command those who are urging it forward to desist, under the penalties of popular ostracism and persecution. This course admits of but one of two outcomes; either human progress must be arrested, or the obstruction to it must be removed. Figuratively speaking that obstruction is a huge boulder, which in the earthquake shock of mighty social convulsions, was loosened from its position in the upheaved mountains of primitive ignorance, superstition and selfishness, and by its ponderous weight rolled down in the road that alone leads to the temple of truth. To remove it, it must be shattered by the dynamite of natural facts into fragments. This is the work about which we have set, in conjunction with the friends of truth and progress the world over, and hence we have sought to insert the first destructive charge in the very centre of this formidable impediment to human amelioration. Many sincere friends of progress are as anxious to clear the way as ourselves, but they fear being crushed by the flying fragments of this tough old primitive rock, should it be too suddenly rent to pieces. They say "why can't you knock a corner of it off and squeeze past it?" We answer and say that such a scheme is impracticable. It will avail nothing if a few climb over, creep under or squeeze past the old and mighty obstruction; the great mass of people will be arrested by it, and the few who have succeeded in passing it will have little or no power to help those left behind. Better, by far better; to blow it to pieces even though many are crushed by its flying fragments.

The cohesive principle of that obstruction that has stood the siege of time and the feeble pecking of baffled wayfarers in search of truth, is the mythical fallacy of a vicarious atonement for sin, through the self-murder of the incarnated human embodiment of the God of the Universe; one of the most irrational and impious conceptions which ever took possession of the human mind. This most fatal error, had its origin so far back in the history of the human race that it was an old and established religious doctrine for thousands of years before the earliest written records. It has been the basis of every religious system that has ever found a foothold among men; and because it has been the basis of those old and false religious systems, it is equally false as the basis of the so-called Christian religion.

There is a second principle of cohesion which holds that rock of primitive ignorance, superstition and selfishness together, and that is the personal selfishness of the priestly classes, whose love of ease, exaltation and personal influence outweigh the claims of natural truth. Nothing short of the resistless force of recognized historical facts can ever overcome these powerfully combined elements of ecclesiastical resistance to the mental and moral progress of humanity.

We have therefore determined to bore to the very depths of recorded facts, to find the origin and objects of these fundamental principles of all ecclesiastical pretension, and crumble to dust the astrological and theological foundation of that mountain, out of the time worn side of which has rolled this great boulder hindrance to human progress—Christian theology.

When we first launched MIND AND MATTER, it was with no view of grappling with this mightiest evil of the world. Our purpose was to present Truth as it was made manifest to us through Spiritualism, and leave it to make its way against spirit as best it might when faithfully and fearlessly presented. That we did not continue to pursue that course was no choice of our own. We found spirits returning from spirit-life, who, taking advantage of the religious prejudices of those who had been trained to regard the Christian religion as something without which mankind would be ruined, but who, having failed to find in that communion that which their souls craved, had identified themselves prominently with Spiritualism; which, spirits in materialized forms, falsely personated the mythical personages of the Jewish and Christian religions. We saw and understood not only the motives of these deceiving spirits, but realized the influence they were exerting upon the minds of those who were only partially freed from the shackles of early education; and we felt it our duty, as a champion of Spiritualism to challenge these spirit emissaries of the Christian spirits, and bring them to trial at the bar of truth.

For doing this we have called down on ourselves the

combined power of the spirit cohorts of bigotry, and their mundane allies, both within and without the spiritual lines, and to maintain our rightful position we have had to deal our adversaries some staggering blows. In this work we have not been left alone. The tried and faithful friends of undiluted truth have rallied to our support with facts and arguments, while the spirit friends of that deific principle have come forward with an array of testimony that the enemy dare neither question nor assail.

A mass of information upon this subject is being given to the public from week to week through this journal such as has never been equalled. It leaves nothing to be doubted or questioned, and hence the confounded silence of those who see their idols shattered, and the begging protests of weak-kneed Spiritualists against our striking home at the heart of religious error. If we are wrong, our efforts will avail nothing; if we are right, nothing can resist us. In that confidence we will proceed, having no fear but that the result will be just what it should be, in the interest of truth.

If Christianity is true and right, then Spiritualism is false and wrong; and the first duty of every Spiritualist is to settle that question definitely before claiming to be a Spiritualist. No greater fallacy could be entertained than to think that there is any analogy between any form or construction of Christianity and Modern Spiritualism. That fallacy will find no abiding place with the true friends of Spiritualism, and the less it is pressed, the less necessity will there be for humiliation to its propagators, by the stern logic of facts.

We war not on a God, nor a man, nor a God-man, in combatting the personal existence of Jesus Christ; we are only defending truth against the hoary tyranny of theological error.

Was Our Earth Born? If so Who was Her Mother?

WESTFIELD, N. Y., August 7th, 1880.

FRIEND ROBERTS:—Your kind letter of July 30, was duly received. It does seem strange that after near a quarter of a century of persistent effort to explain my views I am still misunderstood. You and I do not differ about the existence of the two conditions termed *spirit* and *matter*, but we do differ as to the relations existing between them. What you term *spirit* and *matter*, I, to be understood, will call the day and night sides of existence—different conditions of the same thing, one equally necessary to the existence of the other. I think you will agree with me that every organic form has its starting point in a central germ, and that germ, produced by sexual union and through gestation, or its equivalent, birth, to the species that produced the germ; as you need not go outside of your own organism to find proof. Here let me say that the visible matter thrown off at the change from the night to the day side of existence, by decomposition, becomes a constituent of the atmosphere, and we are breathing the decomposed remains of those who have preceded us. So nothing is left behind. As all grades of being are subject to the same organic law, the relation existing between the caterpillar and butterfly, representing the night and day sides of insect life, will demonstrate my position. The only difference between us and them being in degree. Each born of the other and each equally necessary to the existence of the other. The caterpillar is as blind to the existence of the butterfly, as we are to the existence of our friends on the day of life. Is not a condition of being, bearing the same relation to us that the butterfly bears to the caterpillar, as necessary in one case as the other? It is but a short time comparatively, since the belief was as common that our world was the centre of the universe—flat and stationary—as it is to-day that the world and its inhabitants are distinct creations of a supreme invisible being. In this I have endeavored to confine myself to organic law instead of speculating or theorizing. Now perhaps I shall disturb the equilibrium of both Spiritualists and Materialists by taking a step in advance of present beliefs, in asserting that worlds, as a whole, are subject to the same law of parentage as their constituent parts—to birth—growth—decay and transition and that we are their offsprings. That worlds like ourselves are offsprings of parent worlds that have preceded them, as we are offsprings of parents that have preceded us; and the assumption that they are the creation of a being that is independent of them, is as false, as that belief has ever been destructive of human welfare. The following extract from the closing of an article written for and published in the *Banner of Light* of March 4, 1865, may not be out of place here. "You have my theory; you have the evidence on which it is founded. That it is rough hewn, and in a coarse garb I am aware. The steam engine of Fulton although embodying the principle was a poor specimen of the improved ones of to-day. New routes are not travelled with the same ease as old and familiar ones. Truths born in mangers have ever been unpalatable to conservators of the past; but truth is ever its own vindicator. That I have discovered the laws on which existence is founded, and that it vindicates itself. I shall continue to believe and assert until shown where I am in error. Respectfully, J. TINNEY.

We are free to confess that we see no reason why Mr. Tinney's theory as to the relations existing between spirit and matter, is not as good as any other theory on that subject. That spirit and matter are mutually related to, and necessary to each other, we have no reason to dispute, and actually believe; but as to whether our earth-world is the child of some preceding mother-earth—the wife of some father-earth—we have no means of knowing. We were not there when the birth took place, and we hardly know where to look to find the person who was peering around about that time. We suggest to friend Tinney, that he send a fragment of the earth-world to Prof. Denton, Prof. Buchanan or Brother Miller of the "Psychometric Circular," and have it psychometrized. Perhaps by that subtle power, undoubted information may be obtained, as to the gestation of our globe and her infantile experi-

ence. Prof. Denton is having a full account given through the *R.-P. Journal*, (that never publishes anything but what its editor has tested and knows to be true), of some planet or world that he calls "Sideros." To question the reliability of any of the information endorsed by Prof. Denton and Col. Bundy, would be an offence that would amount to little less than "the unpardonable sin." We must, in all frankness, however, admit that we are very skeptical as to the dicta of Dentonism and Bundyism, and cannot ask any one else to accept all or even a very small part of what they put forth, as truth, on no better authority than their own. They may, however, friend Tinney, give you a starting point. As we can do no more than this, in the way of helping you to solve your proposition, we hope some one else will find it in his heart undertake to prove that this earth never was born, and give Mr. Tinney a chance to prove it was born. We promise to "hold your bonnets."

Kewaskum, Wis., August 2nd, 1880.

MR. EDITOR:—We yesterday received from a friend, a paper called MIND AND MATTER. We admire it very much for the bold and fearless manner in which it proclaims truth and defends the true Spiritualist. In it we noticed a slur cast upon the name and character of I. O. Barrett of Glen Beulah, Wisconsin, by the editor of the *R.-P. Journal*. We being personally acquainted with Mr. Barrett, will say that we believe him to be one of the most noble men, and accomplished gentlemen we have ever met, and a true Christian. In moral character and purity of principle he towers high above the editor of the *R.-P. Journal*. His criticisms at the spiritual meeting in Omro, of the article in the *Journal* by the editor of the same, against woman suffrage, were just and to the point. If justice ever required anything in the world, it is that woman may be on an equality with men at the ballot box. And instead of her presence being contaminated by contact with disreputable women; why not measure swords with them as well as the disreputable men they will be obliged to meet there. "Let those without sin cast the first stone." Woman's presence at the polls would have a purifying influence on the now tainted atmosphere, and fewer corrupt and disreputable men would be holding offices of trust and honor. Instead of holding woman back, as fast as she becomes qualified, let her come to the front, and show her capabilities. Our knowledge of Spiritualism is limited, but we are in a state of enquiry. We had supposed, from what we have gleaned from spiritual papers, that one must be pure in mind, and charitable to all, to be a true Spiritualist. But the editor of the *R.-P. Journal* seems to lack both these qualities. It is just such men as he, that casts a blight, a stigma, upon the name Spiritualist. Every fold has its black sheep, and it seems the spiritual fold has not escaped. We have read the *R.-P. Journal* more or less the past year, it being the only paper in our neighborhood treating of spiritual subjects; but it shall be to us something of the past. We will look upon it as we would upon a leaky vessel—not safe for another journey. Should you consider this worthy of publication, insert it in your columns. Fraternally thine, E. F. CLARK.

LIBERAL LEAGUE NEWS.

—The National Liberal League Congress is called to meet in Chicago, September 17th, 18th and 19th.

—Each auxiliary Liberal League will be entitled to send its president, secretary and three of the members as delegates to the Liberal League Congress.

—From communications I am receiving from every section of the Union and Canada I am sure that the Hornellsville Freethinkers Convention will be much the largest gathering of the kind ever held in this country.

—Those who desire to know of the arrangements for the Hornellsville Convention, railroad rates, hotel rates, etc., should at once send to me ten cents for one of the large elegant posters published to advertise the convention.

—Persons desiring to attend the Hornellsville Convention over the Northern Central Railroad running from Canadigua to Baltimore should not forget to send to me for an "order" for an excursion ticket. The railroad has had them printed and I have them for delivery.

Salamanca, N. Y.

H. L. GREEN.

Still Another Confirmation of Rev. Henry C. Leonard's Communication.

POTSDAM, N. Y., Aug. 7, M. S. 33.

MY DEAR COLONEL:—

The recent communication from Rev. Henry C. Leonard needs further mention. I was well acquainted with Bro. Leonard when he preached in Orono, Maine, about the years 1845 and '46. (I think that was the time.) He used to take a trip with my brother and Israel Washburn out upon the ponds and into the wood, camping, fishing and boating. He wrote a poem under the inspiration of the grand old woods and placid waters of Leonard's ponds, which is a body of water several miles in area lying east of Orono. My brother, Timothy E. Crane, now of Oshkosh, Wis., and Israel Washburn (since Governor of Maine) used to chum together with him in the woods, at the above mentioned place, quite often, for recreation and rest. I believe the communication to be from Bro. Leonard. Yours, S. C. CRANE.

N. A. Pickens, M. D., writing from Phoenix, Arizona, says: "Allow me to express my pleasure in reading MIND AND MATTER. I know you are doing a noble work and you have my sympathy and good wishes. I send two poems which you can publish if you wish, also the one in print if you like. In coming from Riverside here I passed over a beautiful and fertile scope of country, the valley of the Colorado river that is just being brought under irrigation and soon going to be sold. I thought what a grand place for a Spiritualist colony. It will be good for oranges, lemons, limes, grapes are already growing there and such grapes. Riverside is the home of citrons, fruits and although that colony has existed ten years it is becoming famous for good fruit all over the East. But the Colorado valley is better adapted to tropical fruits than Riverside because more free from frosts and why not Spiritualists as well as others, form colonies in those western rural districts—live among fruits and flowers, instead of cities. But more anon.

Turn On The Light.

DEAR SIR:—Will you allow me a little space in your paper to answer those who are asking for light in regard to the Liberal League, the Free-thinkers and the New Departure Association.

The Liberal League has for its ultimate: First, Total separation of church and state. Second, National protection for national citizens in all their civil, political and religious rights irrespective of race or sex. Third, Universal education the basis of universal suffrage.

The Free-thinkers are a body of people with advanced views from all church organizations and political parties as well as those belonging to none. Object, free thought, free speech, the best good of all, the putting down of none, man, woman, or child, for the advancement of any creed, sect, or party, except as they stand in the way of reason, and the best interests of humanity. In such interests their conventions are held, with an invitation to all, there to confer on the wants and demands of the present age.

The New Departure Association, having for its creed, "Man not Ruined, but Incomplete," is laboring for his development by a wise unfoldment of every faculty according to the light that the science, and modern research has placed within our reach; also harmonizing that large class who thus believe in a more perfect organization for the advancement of those truths that lead to a higher plane of thought and action. With the nucleus of a publishing house already secured, the association has in view the establishment of a lecture bureau, tract society, etc., with auxiliary societies in every State, and so far as can be done, in every town and hamlet; weekly lyceums and schools for the general improvement of the young, and reading circles for all, together with whatever else may be necessary to keep abreast of the demands of the present age.

The New York State Free-thinkers' Convention meets this year at Hornellsville, September 1st and closes the 5th. All necessary information relating to the speakers, reduction of fare and board can be had by addressing the Secretary, L. L. Green, Salamanca, N. Y. Mr. Green is also chairman of the Executive Committee National Liberal League, and will answer all inquiries relating to the same when accompanied with a stamp.

The convention promises to be one of uncommon interest. A large corps of the best speakers in the country have been engaged, including Col. R. G. Ingersoll.

Secretary's office New Departure Association,
C. Houghton, Secretary,
Batavia, N. Y.

Biblical Criticism.

HARRISBURG, OHIO, July 19, M. S. 33.

To the Editor of Mind and Matter:

DEAR SIR:—As much has been said lately, among Spiritualists about Jesus and the Bible, will you allow me space in your valuable paper to express my thoughts upon those subjects. I would ask those who really believe Jesus was God or one of the Christian Gods, why did not Jesus write his own record? Why did he entrust it to others? And why do those who profess to have correctly made that record differ so widely in their statements? Matthew, in Chapter i, 18, says: "Now the birth of Jesus was on this wise. When his mother Mary was espoused to Joseph she was found to be with child of the Holy Ghost." This is spoken as of the natural begetting of a child and not as of any miraculous event. In Luke, Chapter i, 44, we read: "For, lo, as soon as the voice of the salutation sounded in mine ears, the babe leaped in my womb for joy." Here let me say that according to Luke, when Mary conceived, it was not by an overshadowing of the Holy Ghost, a perfect child "leaped in her womb for joy." This was not a conception but a perfect child, knowing its own wants. Was he not then previously born? If the language here employed is correct, who was the mother who bore him to the development of infancy? Will not some of the D. D.s answer?

Why are Christians so ready to tell all about the conception of Jesus and other matters relating to his childhood till he was twelve years old and give us no account of his life from the age of twelve to thirty? Where was he in all that eighteen years of which no mention is made of him? There are many who are curious to know what he was doing all that time?

If Jesus was God, why did he say, "Why call me good; there is but one good, and that is God." Is not that language as plain as words can be spoken, "I am not God?" Again, if he was really God, as is claimed, why did he falter on the cross, saying, "My God, my God, why hast thou forsaken me?" Should any Spiritualist or Free-thinker on his death-bed betray the same fear or emotion in the hour of departure, orthodox Christians would say, "His religion will do to live by, but not to die by." Again, if Jesus was God, why did he say, "Of that day and hour, no man, not even the angels that are in heaven, but my father only." Does he not freely admit his infirmity in knowledge? Why, if he was God, say to the woman, who made the request for one of her sons to sit on his right hand and the other on his left, "It is not mine to give, but it shall be given to whom shall be prepared." Again, why did he say, "I come not to do my own will, but the will of him that sent me." Again, he could not do any wonderful mighty works there; because of their unbelief. What does the unbelief of man frustrate the will of God? It is nonsense to talk so.

In Luke, chap. iii. 23, we find: "And Jesus himself began to be about thirty years of age, being, as was supposed, the son of Joseph which was the son of Heli." See also John, chap. i. 45, where it is said, "We have found Him of whom Moses in the law and the prophets did write Jesus of Nazareth the son of Joseph." Here I prove by two of his own followers that he was not the son of the Holy Ghost, but of Joseph. If this was not so, both Luke and John have wilfully falsified. But I have produced sufficient.

We will now further pursue the contradictions of Jesus. He says: "He that smiteth thee on one cheek, turn to him the other also. He that would compel thee to go with him one mile, go with him two. He that would take thy coat, let him have thy cloak also. Resist not evil; but overcome evil with good. Give to every man that asketh of thee, and him that would borrow of thee turn thou not away." Now I appeal to any man of common sense if such teachings would not make void all law—all human rights? Carry out these principles, and robbers, thieves and murderers would not only rob us of monies, valuables and chattels, but murder us, casting our bodies forth, and take possession of our homes. With

all our laws, penitentiaries, and gallows, we cannot suppress crime. Adopt the teaching I have quoted and everything would be turned topsy-turvy. Again, how hardly shall they that have riches enter into heaven. "It is easier for a camel to go through the eye of a needle" than a rich man to be saved. But still further it is said, "Woe unto them that are rich, for they have received their consolation." The first of these declarations makes it easier for an impossibility to take place than for a rich man to be saved. The second one dooms him to perdition. Furthermore, it is said, "Love your enemies, and do good to them that despitefully use you and persecute you." Now I will ask any man who believes in the divine inspiration of the Bible if he has ever loved an enemy. I will answer myself, no; nor can you do it. For if you love them that love you what thanks have you. "Do not even the Publicans do the same?" Here we are only commanded to love enemies and not our friends and benefactors. If these teachings are true, and from God, he will certainly love the wicked and not the righteous. Again, "Put up thy sword in its sheath. They that take the sword shall perish by the sword. How well have Christians obeyed these injunctions? Have they it done by murdering each other—by wholesale robbery of each other, and the inventing of all possible improvements in implements for the destruction of each other?

I must now call your attention to the counter testimony of Jesus. He is made to say: "He that cometh unto me and hateth not father and mother, wife and children; yea, and his own life can not be my disciple." Again he is made say: "Think you I have come to send peace on the earth. I tell you, no; but the sword. The father shall be divided against the son and the son against the father; the mother against the daughter and the daughters against the mothers, and a man's foes shall be they of his own household." Again he is made to say: "He that hath no sword, let him sell his coat and buy one." The last quotations contradict as flatly as possible, those before given.

If Christ's coming here was to send the sword among the people to divide and destroy the harmony of households, his mission here was anything but good. Had Paine or Ingersoll taught such inhuman stuff, as I have quoted above from the Bible what would orthodox Christians and all lovers of good order say of such teachings?

The teachings of Paul are not much less remarkable. In one place he boasts of being crafty. He caught them with guile; and what is guile? Low cunning, to deceive and entrap, &c. In another place he says: "If the truth of God abounded through my lie," &c. Here he admits he told a lie. Then according to Paul, it is no harm to tell a lie if you can cheat any person to accept salvation thereby, or catch them with guile. Hear Paul once more: "For the unbelieving wife is sanctified by the belief of the husband; and the unbelieving husband by the belief of the wife, else were your children unclean. According to this declaration the preacher's can convert either man or wife and the other is saved from the dominion of sin. What an idea this sanctification is! How does this tally with: "He that says he hath no sin is a liar, and the truth is not in him." But say the D. D.s: "Let us explain. I know it says so, but it don't mean that." Now, if I tell one thing and mean another, I tell a lie. But everything is fair in this soul-saving business; I hold the Bible, as I do all other books, to be just what its contents make it, whether for better or worse, as the case may be.

Yours for truth,

E. MANNING.

A Natural Clairvoyant.

DEAR BROTHER:—I want to say to the readers of MIND AND MATTER, to look well to the mediumistic powers of the little ones; many wonderful mediums may be among them without your knowledge. I was exceedingly surprised a few evenings since while sitting with my little eleven year old son in the twilight, to hear him commence to describe a landscape view in the sky, from the window at which we were sitting. I took no notice of what he said. He then described a beautiful marble dwelling even to the minute style of the door knob, and bell handle, and the climbing ivy that extended up and hung over the chimney.

He said, "Mamma perhaps it is my imagination but it seems so plain that I think you ought to see it." He pointed up and said it was under that circle of bright stars which he also saw clairvoyantly, as it was thickly clouded and not a star in sight.

I questioned him and found it had been a habit with him to sit in the twilight, and as he expressed it, "imagine he saw things" and in this way unconsciously he has developed clairvoyant powers of no ordinary quality. He says he has sat by the hour and seen one view after another pass before him, like a panorama but only twice has he seen animate forms. Both of these were exceedingly large men. He said he did not think anything about being afraid of them, notwithstanding, he had heard much said about ghosts which is generally the terror of the childish mind.

It must now be remembered that my son has been distant from me, never having heard a word about Spiritualism, till within the past month, since his return to spend his vacation. He is also a plain matter of fact child, not given to artful stories as many children are. There can be no story of fraud connected with the vision of this child, but undoubtedly it is a true spiritual manifestation of things in spirit-life. The architecture he describes is like nothing that he has ever seen, hence it can not be his imagination.

He came to me a few days since, saying he dreamed he was in heaven, and described what he saw. When I asked for this description, I expected to hear the Bible story of the gold paved streets, &c., as he had never heard of any other description of heaven, but to my astonishment his description was of beautiful woods and dales, hills and valleys, birds, fruit and flowers, "just like we have here mamma," said he, "only so much prettier and better." And the people, I asked him how they were they occupied; playing on harps. "No, mamma, he answered, they all seemed happy and enjoying themselves, some one way, some another; and oh, they were so beautiful!" Such innocent childish tests of spirit life are worth volumes to the honest investigator, who sees so much to puzzle him, and hears the cry of fraud at every turn.

Yours for truth,

E. S. CRAIG, M. D.

If we may judge by the tenor of recent numbers of the *The Truth Seeker*, Messrs. D. M. Bennett and Theron C. Leland are anything but faithful American citizens; they both having declared that, in their political action, they are governed by a feeling of revenge for personal wrongs, without regard to the public interests. We trust there are few such narrow-minded and selfish men to be found in this great and glorious republic. We are amazed that men making any claim to respect can be guilty of such selfishness and folly.

Answers to Correspondents.

Mrs. E. B. Hall, 48 School street, Charelestown, Mass.; We can not inform you the street and number but if you address that paper as "Rising Sun," Portland, Oregon, it will reach them.

KIND WORDS.

Mrs. E. A. Burrell, Port Jervis, N. Y., writes: "I would like to see a list of contributors every week to your 'Free List Fund,' to help along the cause of truth."

W. D. Blethen, Lisbon Falls, Maine, writes: "Enclosed please find \$2.15 for your paper (MIND AND MATTER) and picture of your own selection. I have been reading your paper for the last six months, and find it just the kind of reading for me. I thought before reading it that I stood alone in this world, but I find there is a large army of us and growing larger every day. Go on, Brother Roberts, I will for one do what I can for your paper and further the cause you are fighting so bravely to sustain. I trust I am a true Spiritualist."

J. H. Hartwell, Jefferson City, Mo., writes: "MIND AND MATTER is like the face of an old friend to us who are constantly among strangers; after reading them we pass them around to those around us, and they never fail to excite the greatest interest. We have also been sending them to friends in Kansas, where there has been a great interest awakened simply by reading your paper. We expect to go there before long, and then will obtain many new subscribers for you. My wife is developing to be a materializing medium. We find when we pin a sheet of Blackfoot's magnetized paper to the inside of the curtain that it helps the manifestations."

Mary D. Folsom, Normal, Ill., writes: "I am one of the subscribers to MIND AND MATTER through the *Spiritual Offering* and do not know when the time expires for which it is paid, but wishing to obtain the picture 'The Dawning Light,' I here-with forward my subscription for Vol. III., \$2.15 and if I am not entitled to the paper until the close of Vol. II., I will send it to you. I do not wish to be without it for one week. I have tried to get some subscribers, but have not been successful here. I sent several of those numbers you sent me to friends in Iowa, hoping to get some subscribers for you. I wish to thank Brother Welthebe for his good letter in No. 34 of MIND AND MATTER. I always take great pleasure in reading anything coming from his pen and I feel very grateful to have him put his strong shoulder to the wheel of MIND AND MATTER and help you to move it onward. May the angels ever help the faithful laborers."

One of the Melbourne "religious" journals quotes from an American exchange (of course equally "religious"), some interesting items regarding Col. R. G. Ingersoll, the well-known lecturer. We are told that he is no orator, hasn't a spark of eloquence about him; on the contrary, there is the ring of insincerity in every word he utters, and, to crown all, he has a disagreeable fear of the eye! All this no doubt accounts for the gallant colonel's unpopularity, and the exceedingly sparse audiences that greet him when he "orates." It is a wonder our voracious informant didn't tell us that Ingersoll possesses no humour. Perhaps it was thought so self-evident a fact needed no telling. Of course, everyone who has read his *Moses's Mistakes*, for instance, knows that he is utterly destitute of wit.—*The Harbinger of Light, Melbourne, Australia.*

All persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms. Maquoketa, Iowa.]

Dr. A. B. Dobson.

Dr. J. C. Phillips' Liberal Offer.

Omro, Wis., Jan. 14, 1880.
Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.
Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,
Mrs. Mary E. Weeks,

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.
B. F. BROWN.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. FLOWER, M. D.,
1310 Filbert St., Philadelphia, Pa.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

Mrs. Dr. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

A Vitapathic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice; and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.
200 Longworth St., Cincinnati, Ohio.

Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32.

To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free *Slate Writing Seance* and one admission ticket to my week-day materialization seances.
Yours truly,
HARRY C. GORDON.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10.45; Afternoon at 2.45, and Evening at 7.45, in the beautiful Masonic Temple, (seating capacity 1,000) corner 23d St., and 6th Avenue. Alfred Welden, Pres., Alex. S. Davis, Sec'y., E. P. Cooley, Treas., 256 W. 10th St., N. Y. City

PHILADELPHIA MEDIUMS.

Mrs. E. Palmer, Trance and Test Medium. Circles Tuesday and Friday evenings, at 1023 Packer street, below Carpenter street. Admission 15 cents.

Mrs. Hollock, Trance and Test Medium, Circles Tuesday, Thursday and Sunday evenings, at 8 o'clock. No. 1146 O'Neil street, between Front and Second streets, below Girard Avenue.

James A. Bliss, Trance, Test Medium, will, until further notice, give private sittings for Healing, Developing and Communications, every Tuesday and Friday afternoons, from 1 to 7 o'clock, at Room 9, 713 Sanson Street. Short consultation free. Treatments and sittings \$1.00.

Mrs. Mary A. Lamb, Trance Test Medium, 608 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

Dr. Roxlana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclosed three 3-cent stamps. Developing circle Tuesday evenings.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 391 N. 13th st. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance, Test Mediums, 1228 North Third Street, Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Alfred James, Trance and Test Medium and medium for materialization. Private sittings daily at 240 S. Fifth St. Materialization seances on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

Mrs. E. S. Powell, Business and test medium, 269 1/2 North Ninth Street, Philadelphia. Office hours, 9 a. m. to 5 p. m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

Mrs. Ida Wharton, Trance Test Medium, No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. Faust, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.
Charles St. Clair, Clairvoyant and Magnetic physician, 240 South Fifth street.

KEYSTONE ASSOCIATION OF SPIRITUALISTS.—Spiritual Conference every Sunday, at 2 1/2 P. P., at Hall corner of Eighth and Spring Garden streets. Free to every body.

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Mme. L. W. Spencer, Unconscious, Test, Business and Healing Medium, 470 E. Water St., Milwaukee.

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SPECIAL NOTICES.

Special Notice.—There will be a Convention of Progressive Physicians, Healers and Mediums, at Cincinnati, Ohio, on September 8th, 1889, for mutual benefit. Call on Dr. S. S. Cook, Secretary, 311 W. 6th street, Cincinnati, O.

WANTED.—Mediums and others in every city and town in the United States to act as Wholesale and Retail Agents for my Magnetized Planchettes. To the right parties I will pay a liberal commission. Sample Planchette, 50 cents each. Address JAMES A. BLISS, 713 Sanson Street, Philadelphia, Pennsylvania.

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ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50; postage, 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.

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CAMP MEETINGS.

Iowa State Spiritualists' Camp-Meeting Association will hold a Camp Meeting at Cedar Rapids, Linn County, Iowa, commencing Thursday, Sept. 21, and ending on Monday, Sept. 26th. Eminent local speakers have been engaged. Rev. SAM'L WATSON, of Memphis, Tenn.; Rev. J. M. PEEBLES, of New Jersey, and other celebrities, have been written to and are expected. Come one and all; bring your trunks and provisions; plenty of hay and wood will be furnished on the ground. The dining hall will be under the supervision of Bro. Robt. Young, of Marion. Reliable mediums for various manifestations will be present. A dancing floor for all who wish to dance during the evenings, from 8 to 10 P. M. Dr. HAMILTON WARREN, Secretary.

CAMP MEETING.

New England Spiritualists' Camp-meeting Association will hold their Seventh Annual Camp-meeting at Lake Pleasant, Montague, Mass., from July 15th to Sept. 15th, 1889. Circulars containing full particulars sent on application by J. H. SMITH, Secretary, Springfield, Mass.

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This picture represents, in most beautiful and fascinating Allegory, a brother and sister as little orphan voyagers on the "River of Life," their boat in "angry waters," nearing the brink of a fearful cataract shadowed by frowning rocks, while the spirit father and mother hover near with outstretched arms to guide their boat through the dangerous waters to a place of safety. In conception and execution this picture is a rare gem of art, and worthy of the distinguished Artist medium through whom it was given.

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Size of sheet 22x28 inches. Tinted surface 17x21 inches.

THE DAWNING LIGHT.

This beautiful and impressive picture representing the

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in Hydesville, N. Y., was carefully and correctly drawn and painted by our eminent American artist medium, Joseph John's. Angelic messengers descending through rifted clouds, bathed in floods of celestial light, are most successfully linked and blended with this noted house and its surroundings, of road, yard, the well and its oaken bucket, shade trees, orchard, the blacksmith shop with its blazing forge, and the Hyde mansion resting against the hill in the distance. Twilight pervades the foreground in mystic grades, typical of spiritual conditions in the eventful days of 1848. A light for the wandering pilgrim shines from the windows of that room where spiritual telegraphy began to electrify the world with its "glad tidings of great joy." Luminous floods of morning light stream up from the cloud-mantled horizon, illuminating the floating clouds in gorgeous tints, and then falling over the angel band and the dark clouds beyond.

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Postage on both paper and Picture is prepaid by us, and the latter safely enclosed in strong pasteboard rollers.

If you wish to subscribe for MIND AND MATTER, fill up this blank, cut it from the paper and forward to this office, to J. M. ROBERTS, 713 Sanson St., Philadelphia, Penna.

Please forward to me.....cop.....of MIND AND MATTER for.....

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SPECIAL NOTICE.

On and after September 1st, M. S. 33, all picture premiums will be withdrawn for subscriptions to MIND AND MATTER, and the price per year reduced from \$2.15 to \$2.00, free of postage, from that date.

OUR IDOL.

BY T. P. NORTON.

Ye stupid Gods! Go hide your heads,
And veil your brazen faces,
Relinquish all your bloody shrines,
And all your stolen graces.

Our idol hath a soul so pure;
A love so warm and true,
A form divine, so clear; I see
The angel peeping through.

Its cheeks, a pair of roses are,
—With kissing lips to match,
Whose tiny hands of pearly tint
Were never made to scratch.

With eyes like stars, which do outglow
All others to a point,
And such a nose! For me, hath put
All others out of joint.

A Brahma head; a Vishnu arm;
Yet not a Siva's heart;
Although it seems to me I felt
A touch of Cupid's dart.

But then I know she came from Heaven;
Was sent for us I ween
To worship; for she's orthodox
And only sweet sixteen.

SPIRIT COMMUNICATION FROM JOHN C. CALHOUN

Letter from Mr. J. M. Roberts to C. R. Miller.

Editor Mind and Matter:

I send you the following communication and your letter explaining the circumstances under which it was received, which, with my remarks concerning same, please publish:

PHILADELPHIA, 713 Sanson Street,
Office of Mind and Matter,
Sept. 12th, 1879.

CHARLES R. MILLER, Esq.—Dear Sir:—Yesterday afternoon Alfred James came to me and said some spirit desired to communicate with you through him and asked me if I would write it down while he sat for it. I told him I would cheerfully do so when the following communication was given:

"Sir:—You have around you three classes of Spiritualists. First, those who believe fully in the spiritual phenomena; Second, Those that are doubters and Third, those that are neither one thing nor another. To-day they are believers, tomorrow their whole foundation is swept away by those they come in contact with from day to day. (1)

"Sir, we desire you to keep on in the way you are now going. We desire this, because we know that you are fitted to advance the spiritual philosophy here on the earth. The opposition to you may be great at the present time but it will increase next year. (2) Politics, directly or indirectly will next year impregnate all the minutia of spiritual intercourse. So understand it well. It matters not to us spirits and Spiritualists whether the Republican or the Democratic party obtains the ascendancy. (3) They can only do so to a certain extent; and right here it is necessary to say a word in this communication on politics, not that I wish to discourse upon them, but I am compelled to do so by surrounding circumstances. The next presidential campaign will not be governed by side issues but will result in certain conditions that will call them forth at that time. At this time let the Northern statesmen awake, for they sleep. Let them know this. There are but forty-seven votes between the united North and the united South and twenty-three of them will be in favor of the Southerners, from New York alone. (4) That will reduce the majority to a very small item. You stand in a very responsible position. Although you are ruled out by the associations your individual power extends much further than you think.

"In the mortal life, I was a State's Rights man because I considered this Union of States was far too vast to admit of one state legislating for another; and I come here to-day, governed in what I have said, by what took place in the period from 1861 to 1865. I do not wish to have those scenes re-enacted over again in this great republic (5) What man, however wise he may be, either in a spirit or mortal state can give minute and detailed information concerning coming events? Perhaps you will ask the question, why would spirits not inform us? Simply for this reason—if you knew all that was going to happen you would have no incentive to action as mortals. Mind, energy, action must form the basis of the future prosperity of the human race. If spirits would interfere with this fiat of the infinite they would destroy the workings of nature's laws.

"I wish to say to you friend Miller, that you are surrounded by enemies who are the professed friends of the Spiritual Cause, and you will have much difficulty to discriminate between friends and foes. But the intelligences that are now entered upon an immortal state are hovering over, watching and guarding this great cause in the city of Brooklyn. (6) No matter what our enemies may do, or what apparent advantages they may gain for the time being, that cause will ultimately triumph. And in conclusion, I would say—may all good spirits unite together for the triumph of truth over error and may the light which has been struggling to spread over this planet be no more interrupted by the prejudiced minds of mortals. Sign me, J. M. Roberts."

As a matter of course I cannot judge of the import of this communication, and I therefore send it to you in compliance with the request of the spirit giving it, without pretending to be able to judge of its value or appropriateness. If you find in it anything that strikes you as possessing particular significance I would be glad to be informed about it. * * * Trusting you are well and prospering, I am very truly,

J. M. Roberts.

Mr. Robert's letter and the important communication which it covered, reached me, through the post-office, the day after it was published—September 13, 1879. I promptly replied, thank Mr. Roberts for receiving and transmitting to me the spirit message; and in reply to Mr. R.'s suggestion, that he could not "judge of the import of the communication," I stated that there was a directness and a significance which I well understood in all the statements of the Calhoun communication. I also stated that I would write him again, giving my interpretation of the spirit writing. Not having fulfilled the promise made to Mr. Roberts in September last, I will now proceed to redeem that promise and fulfil a long neglected engagement.

First. This is a true condition of things, not

only in Brooklyn, but elsewhere. But the significance of the spirit communication in discriminating and pointing out the fact, is, that earnest and true Spiritualists are warned to guard themselves against those who are not grounded in principle, but are vacillating and indifferent.

Second. This prophecy or spirit prediction made in September last had literal fulfillment in the following January, in a secession movement from the Brooklyn Spiritualist Society. After the leaders of this movement—Messrs. Nichols, Good, Cole and Fishbough—discovered that they would not be permitted to reconstruct the Society's conference meetings into an independent and hostile association, the seceders organized the "Fraternality." I have always believed, and have uniformly avowed that belief, that the contest between sentimental and uncompromising Spiritualism, which raged so violently in January last, resulting in the formation of a new society, had its origin and owed its strength and influence to a state of things accurately described in the last half of the first paragraph of the spirit communication.

Third. Mr. Calhoun never cared anything for political parties, except as instruments to execute his will. He was not a politician, but a statesman; he was independent of parties, and was as ready to wield his power for their destruction, when they thwarted his plans, as he was to strengthen and support them when they adopted his policy. Always the champion of the slave interest, he uniformly and inexorably held his allegiance to slavery. Coming back to earth, this great statesman, with the added experience of twenty-five years of spirit life, tells the American people (through the James' medium) that neither Republican nor Democratic parties can obtain the ascendancy "only to a certain (limited) extent;" and in this statement he gives to his countrymen the most significant warning—words both of encouragement and warning. That the political power—as was exactly the case in Calhoun's earth-life experience—rests in the hands of the independent voters. As if he had said: "Only to a certain extent can the Republican or the Democratic parties obtain the ascendancy! Let all patriotic and liberty loving citizens use this political power, not for mere partisan ascendancy, but for the good of the whole. See to it, that the American doctrine of the inalienability of human rights and the perpetuation of a Republican form of government are not rendered a failure by your want of vigilance—your indifference and neglect of the high, sacred and ennobling privileges of American citizenship."

Fourth. At this time let the Northern statesmen awake from their sleep. Not only is this an important statement, but, addressed to me, there is a remarkable significance to it, amounting to proof, that the source and identity of the spirit communication are precisely what they purport to be. For several years past, I have from time to time, been informed through the most reliable of mediumistic channels, that in spirit-life there is an association or congress of which Lincoln, Chase, Stanton, Calhoun, Sumner, Gerrit Smith, Ben. Wade, Giddings, and others, are active workers. Though sincere and honest in his support of slavery, Calhoun has, in spirit-life, learned that his views were erroneous, and he is now laboring to undo the wrong that he was so influential in perpetrating. In this congress of American statesmen, Calhoun is a great statesman still, and he now stands side by side with Lincoln, Chase, and those patriots and heroes, who on the battlefield, in the cabinet, and in the Senate house, defended the Union, and the priceless heritage of liberty, imperilled by the slaveholders' rebellion. Though it may not be necessary for me to explain why spirit Calhoun should single out the writer as the person to whom to address his communication, I can give what to myself is a most direct and satisfactory explanation. At one period of the anti-slavery contest, I was in intimate and associative relations with Mr. Chase, and since the passage of the great statesman—"full of years and honors"—to spirit-life, I have been in frequent communication with him. I think it probable—may I know it to be a fact—that, through my old, intimate and dear friend Chase, Calhoun, was informed that I might be made serviceable to the spirit-congress; and hence this most important communication was made to me.

Fifth. "Although you (C. R. M.) are ruled out by the association, your individual power extends much farther than you think." This addressed to me, has especial significance, and refers to the power which independent and patriotic citizens hold over political parties. In this statement I understand Calhoun as, pointing out the class of minds—enlightened and independent voters—most readily accessible to the influence of the American Congress in spirit-life, and through whose instrumentality they can reform abuses, and effect enlightened legislation.

Sixth. "And I" (John C. Calhoun, the representative of the American Congress in spirit-life) "come here to-day, governed in what I have said by what took place in that period from 1861 to 1865. I do not wish to have those scenes re-enacted over again in this great Republic." Here is a declaration as plain as language can state it, that the barbarism of slavery has so enervated and demoralized the old Slave States, that it is dangerous to again entrust to them the political power of the great Republic. In the language of spirit Calhoun, "Let the Northern statesmen awake!" and preserve a Free State ascendancy, until time and enlightenment shall have brought about, in the old slaveholding States, a sentiment of loyalty and patriotism, (which does not now exist) and a standard of intelligence and wealth, approximating at least to that of the Northern States.

Sixth. "But the intelligences that are now entered upon an immortal state are hovering over, watching and guarding this great cause in the City of Brooklyn." I know this to be the fact, as well as I know my own name, or the names of my children. What a glorious and inspiring realization to know—as both Bro. Roberts and myself do know—that spirit intelligences are in our midst, upholding the hands of all who are true and faithful to the cause of spirit communion and intercourse!

There is significance directness and great importance in every paragraph of the Calhoun message, the whole communication showing that spirit intelligences are taking an active (it will be found a governing) part in earth-life affairs, and that they are asking co-operation from mortals in the humanitarian, educational, and patriotic work in which they are engaged.

CHAS. R. MILLER.

Brooklyn, N. Y., Aug. 8, 1880.

BLACKFOOT'S WORK.

RECEIVED BENEFIT.

Lockland, Ohio, May 13, 1880.

Mr. Bliss:—If Blackfoot thinks he can stop the noise in my head, I would like to give him the chance. I received some benefit from the paper I had, but as my case is between fifteen and sixteen years standing it may not be curable. I should like to communicate with Red Cloud and Blackfoot. Respectfully,

MRS. M. CHANNELL.

RED CLOUD APPEARS TO A PATIENT.

Dixon, Ill., March 9, 1880.

Dear Bro:—Please send me another sheet of magnetized paper. I put the last of the paper I had on in the morning and in the evening felt an influence operating, who claimed to be Red Cloud. He has been here every night since I wore the paper. I feel better now. Red Cloud says he can help me. I have suffered for a long time severely with neuralgia. Yours in haste with much esteem,

MRS. M. A. HELLER.

BLACKFOOT APPEARS AT A SEANCE.

Amsterdam, N. Y., June 12, 1880.

Mr. Bliss:—Please send me magnetized paper; have had some before, and think it helped to develop our circle. Blackfoot has reported quite often when my wife was medium. She says he has cured her of a pain in the side; it has left her at least. MIND AND MATTER came at the right time. I think it is grand. The world wants more facts and not so many theories, and the facts are to be had by those who try truthfully to find them. Yours truly,

JAMES GRISWOLD.

GOOD FOR WEAK LEGS.

Montville, Maine, June 12, 1880.

Jan. A. Bliss—Dear Sir:—Find enclosed \$1.00, for which please send one of Bliss' magnetized Planettes, and one sheet of magnetized paper, until the amount is expended. The sheet of magnetized paper I received from you before, relieved the pain in my lungs almost as soon as applied, and now I want to try it for general debility. Yours truly,

CHAS. P. RANDALL.

GOOD FOR RHEUMATISM.

Washington, D. C., July 3, 1880.

James A. Bliss—Dear Sir:—Being an eye witness of the good effect of your magnetized paper, upon my friend Thomas Haslam, who was very bad with Rheumatism and now feels well, so I concluded that it would be well for me to try it myself for the same complaint in my knees. I enclose one dollar for the paper, and will wait the appearance of the medicine chief. We hope to realize his presence and his healing influence. We would be glad to see him. Yours respectfully,

HENRY HIGGEE.

BLACKFOOT MAKES HIS PRESENCE KNOWN.

Waterford, N. Y., June 9, 1880.

Mr. Bliss:—The benefit received from magnetized papers enables me to do a large amount of writing and reading. My eyes are very much strengthened, and my health improved, so that I can enjoy life in my advanced age. I put one of the papers in water and bathed my eyes. Blackfoot's words are verified, "Me know it do much good heap good." Blackfoot comes often, I am sensible of his presence. The peculiar manifestations of lights previous to his coming help me to recognize his presence. Please find enclosed money for two sheets of the paper, one to lay on my forehead and one to put in water to bathe my eyes. May the blessings of the higher power ever protect you. Ever respectfully yours,

MARY S. LLOYD.

Why Worship an Idol or Hero?—Be Men and Break Your Idols.

To the Editor of Mind and Matter:

I have read with deep interest all you have written on the subject of Jesus Christ, and who was or were the authors of Christianity; also Dr. Peebles' letter in the last number I received, and your reply; and so far as I can see, Dr. Peebles cuts the throat of his own hero by making him out rather a bad character, and not at all like the ideal Jesus of the Church. But I will not attempt to criticize his letter, as you have much more thoroughly demolished his hero than it is possible for me to do. But permit me to say a word, as so many are having so much to say, although I may not be entirely original.

I understand your point to be this: Was Jesus begotten of God by physical cohabitation? If he was, he would be a son of God, as the Church claims. But if we take the New Testament account as true, he must have been the son of Joseph. Why should the genealogy of Joseph be given, if he was not? How could a son of God (spirit) be a son of David (a sensualist)? Jesus asked the same question, I suppose as a stumper, for there is no explanation given. But one has been manufactured of later date, not recorded in the testament.

There are two more items that show that Jesus was the son of Joseph (if any one's son). Mary acknowledged him as such when they sought him in the temple, and Philip calls him the son of Joseph. Now, if Jesus was the son of Joseph, he is simply a hero; and here I would ask, have we not had about enough hero worship? and have we not had too many pets, idols, and heroes, for our own good? Why worship one man, or any set of men? When will the people cease to be idolaters? Some may ask, "Who are such?" As you, Mr. Editor, have demonstrated the answer to the question complete and shown, who are idolaters, it is needless for me to try to do so. Break a man's idol and you "catch a Tartar" every time. How they squirm! Well, let them. Let the truth come, "though the heavens fall," and smash every idol in the land. But suppose Jesus was a man—only a man—why deify him as the author of Spiritualism? Why not call it Fox's Spiritualism, or Peebles' or Buchanan's or Watson's, or by any other modern name rather than as Christian, as the moral teachings of such men are good, so far as I know? Perhaps in a few hundred years there may arise a society to name one of those great men as their hero to worship. Who knows? and then, in the distant future, there may be several organizations. Say the moral class

call themselves Buchanan Spiritualists instead of Christian Spiritualists, and instead of Jesus spirits, evil spirits, diabolical Spiritualism, &c. I would suggest that the name of Bundyism would cover the whole ground, and save so many superfluous epithets. This way of presenting the subject I am aware is ridiculous, but is it any more so than in those sticklers who base Spiritualism upon some hero, instead of upon its own demonstrated merits? I ask, is it necessary to the development of moral principles to personify them? This seems to me to be the main trouble. The people have been so long in the darkness of hero worship, that they seem to think they must have a hero in mind—a moral hero—in order to develop a moral character. Suppose such would try their own moral principles by their ideals, and make the necessary efforts to attain to that real standard of excellence. But don't personify your principles. If you do, you are an idolator. Those idolators will have use for the Bible for a time yet, and so long as "Ephraim is chained to his Gods" let him alone, so far as fellowship is concerned. Any candid reader of that book, the Bible, need not be told that all the old patriarchs were polygamists, liars, and most of them murderers; and in the Mormons we have a sample of the days of David, practice and all; but if anything the Mormons are an improvement. But if the Bible is, as you say, an allegory, the sooner it is destroyed the better. I don't pretend to know, but this I do know, that I have no use for the Book more than any other. This I think most enlightened Spiritualists will admit; but they that do not do so, they do it only as a bait to catch those that still worship the idol. But is this honest? Is it the proper thing to do? I say no! emphatically! and I know by experience. So let us build on the sure foundation of demonstrated evidence, and stop quarreling about Jesus Christ—the Devil—or any other man, and let every one be his own leader, and he will have little time to lead the spirit-world, or even try to. Yours for the truth and the whole of it.

MARVIN ZERBA.

Geneva, Neb., July 4th, 1880.

Mrs. Elsie Crindle's Seances.

SAN FRANCISCO, CAL., July 11, M. S. 33.

BRO. ROBERTS:—Last evening I attended a test seance at Mrs. Crindle's. The room in which the circle was held, is a double parlor with the doors thrown open between; and a small side room, off the back parlor was used as a cabinet. To this room there were two means of entrance beside the door connecting with the parlor, one a door leading into the hall, and the other a window at the opposite end. Both of these were sealed in such a way that it would have been impossible for even a mouse to enter without breaking the fastenings. The floor was carpeted and the walls solid.

The parlors were full except a small space next the street for which there were no seats; and a passage was left open through the crowd to the cabinet. The following among others were present: T. J. Howell, Mrs. S. A. Clark, Mrs. Eunice Sleeper, Mrs. H. E. Gould, D. S. McClellan, P. W. Denman, Mrs. E. P. Thorndyke, Dr. Smith and wife, Col. Hopkins and wife, Mr. Brush and wife, Mr. F. Grace, Mr. Geo. Brooks, Mr. P. Haskell, Mr. Franks, Mr. Schafer, Judge Collins, Judge Dameron, Mr. Haft, Mr. A. Adams, Mr. J. Adams, Mrs. Hattie Moore, Mrs. Fuller, Mr. Peet, Mr. Clark Simon and wife, Mr. Fred Heninger and lady, Dr. Freeland, Mr. Tate, Mrs. Clemens, Mrs. Beverly, Mr. Everton and others.

The door between the parlor was taken off, and stood against the wall, a heavy dark curtain filling its place. All being in readiness, the medium went into the cabinet. The lights were turned partly down and the audience commenced to sing. The singing was continued for perhaps, ten or fifteen minutes. There was then a rap for silence, and five female spirits walked out, and then after a few moments they commenced pouring out, both males and females. I lost track of the number after some ten or twelve had appeared. A gentleman who sat nearest to the curtain counted twenty of those forms, and I am satisfied there must have been nearly, if not quite that number. On they passed through the passage left between the crowd, until the first ones were at the further end of the front parlor, shaking hands with, talking to, and kissing different persons in the room.

Presently I saw four of those nearest the cabinet, return to it. There was then a call for all to return to the cabinet. If my sight did not fail me, not much more than half of those who came out, returned to the cabinet, in visible form, and others present remarked the same thing. The forms were of all sizes, from the delicate petite Miss to the stalwart man, and I noticed that some of them went back and came out some two or three times and I heard no sound from their footsteps.

At this point there was an interruption, and the lights were turned up for a short time. They were then again turned partly down, when several different spirits came to the aperture and called for friends. A lady motioned to some one back of me and called a name I did not quite catch, when a gentleman rose and went forward, saying, "It is my wife." He went just inside the curtain. I saw the form throw her arms around him. They talked in German. A stranger by the name of Eyngston was called in the cabinet twice. The second time, Star-eye, the medium's guide, who was out in the room, went back so that she stood partly in the cabinet, and called out: "There is a big, tall man, six feet high, who wants Mr. Eyngston." The gentleman went into the cabinet. Star-eye said it was the first time she had ever seen men cry, and said she thought they must have a great deal of water in their eyes. As different persons went in, I heard both sobs and kisses. But I will not take up your space by relating more of the incidents that occurred. Suffice it to say, that when the seance was over, and before the medium was fully aroused from her condition of entrancement, several of us went into the cabinet and found all as before the seance. Not a fastening was disturbed, and the most skeptical acknowledged that they could give no explanation of what had occurred.

Yours for justice,

LOIS WAINBROOKER.

[In view of such occurrences as those above described, it is in vain that the enemies of truth may attempt to lie Mrs. Crindle out of her good name as an honest and faithful medium. Such phenomena as Mrs. Wainbrooker testifies to, exceed all that we have ever witnessed in the way of spirit materialization. We can well understand why the enemy dread and hate the medium through whom such wonderful proof is given of the truth which they seek to destroy.—Ed.]